'Catholic School Situation, Present And Prospective'

MOST REV. JOHN F. NOLL, D.D.

May I ask you to read a few observations contained in a very excellent report which the Rev. William Lester, principal of Central Catholic high school, Fort Wayne, prepared on the "Catholic School Situation, Present and Prospective."

The Catholic birth rate is considerably higher than the non-Catholic and, therefore, proportionately more children will be knocking at the doors of Catholic schools six years from now than at the public schools. This September children who were born in the year 1939 will be entering high school. But that was not a year of a high birth rate.

It is computed that seven years hence we shall need 27,347 additional elementary teachers and 3,500 new elementary schools, costing $850,000,000.00 (according to present day costs) even if we hoped only to maintain our present national average of enrolling approximately 46% of Catholic elementary pupils in Catholic schools.

During the past ten years 92% of the parochial schools eighth grade graduates have enrolled in Central Catholic in Fort Wayne. During the past six years 94% have enrolled.

Last year 1,162 infant baptisms took place in the Fort Wayne Catholic parishes. It is computed from statistics, covering the last eight years, that 8% of the children will not enter the first grade, but the actual figures show that 721 children were enrolled in the first grade in Fort Wayne parish schools last year. If 650 of them will eventually enter Central Catholic High School, it will mean that in a few years we shall need one or two Catholic high schools capable of receiving some 2,600 children — twice our present enrollment.

Protestant churches and other institutions are being built, in large part, by wealthy individuals, who, over a period of years, will be able to make such deductions on their income tax report as to found the institution without any actual cost to themselves. We have no Catholics doing this in our entire diocese. (This latter observation is not that of Father Lester.)

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — News Section

Vol. XLII — HUNTINGTON, INDIANA, AUGUST 9, 1953 — No. 15

Official

Reception Ceremonies

Bishop Pursley will preside at Reception and Profession Ceremonies at St. Joseph Convent, South Bend, on August 11; at Mount Alverno on August 12, and at St. Mary Convent, South Bend, on August 15.

On August 13, he will preside at the election of a Provincial for the Sisters of St. Francis, Mount Alverno.

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Next Saturday is the feast of the Assumption of Mary into Heaven. Why not make good summer confession and receive Holy Communion on that feast and on the next day? Pastors have been given permission to offer evening Mass on that day.

Parents do not cooperate with our school if they do not insist on their children receiving the Sacraments with the same regularity during the summer as during school days. They need more spiritual help in summer than at any other time.

Regional C.C.D. Congress At St. Joe College Aug. 25-27

Rensselaer—The third regional conference of the Confraternity of Christian Doctrine will be held at St. Joseph college, here August 25 to 27. The meeting is under the patronage of the Most Rev. Paul C. Schulte, Archbishop of Indianapolis, and the Bishops of the Indianapolis province.

The Most Rev. John G. Bennett, Bishop of Lafayette, is host Prelate to the proceedings.

On Tuesday, August 25, sessions of the congress will be for the priests of the province; on Wednesday for the Sisters, and Thursday for the laity.

Opening Day

Archbishop Schulte will open the program on Tuesday with a Pontifical low Mass at 9 a.m. At 10 a.m. The Most Rev. Matthew F. Brady, Bishop of Manchester, N.H., will discuss "The Parish Priest and the CCD." Following Bishop Brady's talk, the Rev. James Suddes, Springfield, Ill., will speak on "The CCD, How to Establish and Maintain it."

The afternoon program on Tuesday opens with a discussion by the Rev. Harry G. Hynes, Greensburg, Pa., on "The CCD in a Parish with a School," at 1:30 p.m. Also at this session, the Very Rev. Jerome J. Hastrich, Madison, Wis., will talk on "The CCD in the Parish with No Parish School."

The final session on Tuesday will begin at 3:30 p.m. when the Rev Thomas S. Hansberry, of the National Office of the CCD speaks on "The CCD High School of Religion." The Most Rev. John G. Bennett, Bishop of Lafayette, will close Tuesday's sessions with a talk on "The Spiritual Aspects of CCD."

For The Sisters

Sessions on Wednesday, August 26, will be for the Sisters of the province. The proceedings will open with a Pontifical low Mass celebrated by the Most Rev. William T. Mulloy, Bishop of Covington, Ky. At 10 a.m., the Rev. James Suddes of Springfield, Ill., will talk on "What the Parish CCD Is and What It Can Do." Then Sister Rose Eileen, C.S.C., Dunbarton College, Washington, D.C., will discuss the "Place of the Religious in the CCD Program."

At the first afternoon session on Wednesday, Sister Justine, Victory Noll, Huntington, will at 1:30 present a talk on "The Make-up of the CCD School of Religion," following which another Victory Noll Sister, Sister Loretto, will talk on the "Effective Use of CCD School Year Religion Manuals."

Bishop Mulloy will open the second Wednesday afternoon session at 3:30 p.m. with a discussion on "The Theology of a Religion Teacher," and Bishop Bennett will close that session talking on the theme, "The Spiritual Aspects of CCD."

For The Laity

On the final day of the congress, Thursday, August 27, The Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne, will say a Pontifical low Mass at 9 a.m., and will address the delegates at 10

Continued on page 8A

Father Hansberry

Enough For Holy Name Society

Catholics Prominent Among Korean Armistice Negotiators

FATHER PATRICK O'CONNOR
Society of St. Columban

Munsan, Korea —(NC Radio)— You could have rounded up the makings of a Holy Name Society among the men closely connected with the Korea armistice negotiations.

One of the officers assigned to open the negotiations two years ago was Col. Andrew J. Kinney, a 37-year-old convert to the Church. A West Pointer of the Class of '39, Colonel Kinney, now of Morristown, N.J., entered the Church in April, 1939, during his last weeks at the Military Academy. The Colonel was a United Nations liaison officer until last year.

When the parleys resumed this year the following Catholics were among the staff of assistants of the United Nations command: Lieut. Col. Leo J. Dulacki, a marine of Omaha; Lieut. Col. Edwin C. Lae of the United States army, Mount Arlington, N.J., and Maj. Philip J. Corso of the United States Army, California, Pa.

Lieutenant Colonel Dulacki, a graduate of Creighton University, Omaha, commanded a marine battalion in combat in Korea earlier. He continued on the U.N. command delegation staff until his return home recently. All these officers attended the meetings at Panmunjom.

Capt. Louis Moore of Boston, a Catholic, is assistant public information officer at the U. N. command advance base camp here. He traveled to Panmunjom in the convoy with correspondents. Maj. John O. Thisler, a Catholic of Chapman, Kans., now back in Gen. Mark Clark's headquarters in Tokyo, was acting chief of the public information office here in April.

Of those outside the conference hut nobody was closer to the meetings than Lieut. Louis Balent, a Catholic of Somerville, N. J. As military police officer of the conference site he escorted Gen. William H. Harrison and other delegates from their tent to the conference hut and mounted guard outside the door. He was adept at catching the signal that the communist delegates were moving from their side and in giving the cue so United Nations delegates entered precisely at the same moment.

Lieutenant Balent shepherded correspondents and photographers to the conference site and succeeded in remaining popular with all.

Back here Lieut. Col. Anthony D'Ewia, a Catholic from Jersey City, commands the Munsan camp which includes the press camp. During the exchange of sick and wounded prisoners in April and later, Maj. R. M. Peak, a Baltimore Catholic, was headquarters commandant at the United Nations command base camp here.

The base camp formerly styled the "peace camp" is located in an apple orchard here and has had Sunday Mass ever since it opened in July, 1951. Father (Lt. Col.) Stephen W. Kane of Des Moines, now serving in Europe, said Mass there that summer. Father (Maj.) Chester Loszewski of Harrisburg was saying Mass there last year.

Among the commanders of United Nations troops witnessing armistice signing at Panmunjom were Col. Nicanor Jiminez and Major Tobias, both of the Philippine battalion, and Lieut. Col. Carlos Ortiz Torres of the Colombian Battalion.

The honor guard for the U.N. delegates at Panmunjom for the signing included Sgt. Richard Tobin of St. Teresa's parish, Woodside, Long Island, Kenneth Frenna, crew member of the Seventh Fleet flagship USS New Jersey, who expects to be received into the church soon at St. Kevins, San Francisco, where his wife is a member, and Pvt. Onorio Ospina of the Colombian battalion.

No Catholic Priests In Matthew's Files

New York —(NC)— Dr. J. B. Matthews has said that he has no record of any Catholic priest who has engaged in pro-Communist activities.

The former executive staff director of the Senate Investigations Subcommittee headed by Sen. Joseph R. McCarthy of Wisconsin, declared that a report that Catholic clergymen were on his list of Communist sympathizers was the result of a wrong inference by a newspaper reporter.

A recent secular press story from Washington quoted Dr. Matthews as saying that pro-Communist Catholic priests and Jewish rabbis were in his files along with Protestant clergymen who had Red leanings.

Dr. Matthews explained that during an informal talk with Washington reporters, he had been asked why he did not name priests and rabbis in the article in the American Mercury magazine in which he mentioned Protestant ministers.

"I replied that I wasn't writing about that subject. I was writing about Protestants," Dr. Matthews said.

A reporter apparently inferred that the investigator also had names of priests on his list, Dr. Matthews said.

"But I could not have said that," he commented. "I don't have any Catholic priests in my files." (See "Views on the News," religious section, page 5.)

Father Hynes

Father Suddes

Fund Drive Over Top

Start On New School In Highland This Fall

Highland — Last week members of Our Lady of Grace Church, here, celebrated a victory on a building fund campaign to raise $175,000.00. Purpose of the campaign was to raise sufficient funds for a new ten-class room grade school. The intensive campaign was climaxed at a victory meeting at the American Legion Hall when nearly three hundred campaign workers and their wives met for dinner.

Campaign chairman Cyrel W. Melton, who presided at the victory meeting, declared, "We can now go forward with our plans to start construction of the ten-classroom grade school this fall." He thanked the workers and chairmen as well as the hundreds of contributors who made success possible. "We particularly want to express our appreciation to the many non-Catholics in and around this area for voluntarily contributing to the campaign. We are delighted with the tremendous victory, particularly in view of the fact that our parish is less than three years old."

Honored at the meeting was the Rev. Alvin J. Jasinski, pastor of Our Lady of Grace Church, who started the program in Highland. He said the response to the Foundation Fund campaign was overwhelming and the results had exceeded his most optimistic expectations.

The Special Gifts Division, headed by Thomas S. Gannon, recorded a total of $110,258 on its goal of $97,000. Raymond B. Young and Edward M. Schaeffer were group chairmen in this division.

Largest of the campaign divisions was the major gifts group led by John A. Rassenfoss. Members of this division collected $122,745 against a goal of $73,000 for 168 per cent. Group chairmen were William Cooper, Bernard O'Toole, Eugent H. Humpfer, Michael Kulan, Thomas Donegan and Frank Karr.

The surprise of the campaign was the junior division which had a goal of $5,000 and turned in $13,480. Mrs. Joseph Horvath was the chairman, assisted by group chairmen Carol Campbell and Lauretta Balog.

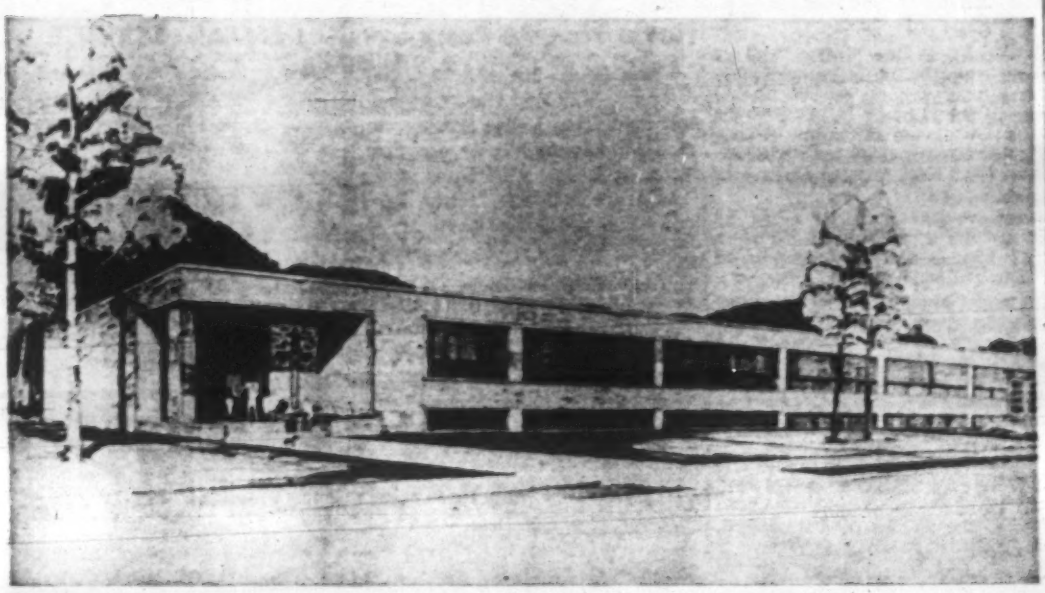
The Business and Friends Division, which had no goal, raised a total of $6,895. Louis T. Schmidt, chairman of this group, stated that they were not through yet and expected to boost the total even higher during the next few days.

George O. Roche sparkplugged the neighboring parishes division, assisted by Frank LaMantia and Mrs. Richard Markey. This group raised a total of $8,797.

The entire program instigated by Father Jasinski and planned by members of the Parish Council and Building Advisory Committee which includes Joseph L. Albert, William DeMuth, Ernest Ellingsen, Thomas S. Gannon, Philip Guenzer, James Marciniak, John Marias, Cyrel W. Melton, F. Bernard O'Toole, John A. Rassenfoss, William J. Sabo, Edward M. Schaeffer and Stanley Smolen.

Leaders of the campaign stated that a committee is being formed to follow up on the necessary collections on pledges. In addition, this committee will contact new members of the parish as they arrive to invite them to participate in the building program.

NEW GRADE SCHOOL PLANNED—Father Alvin J. Jasinski shows picture of the new grade school to be erected at Our Lady of Grace church, Highland. Seated on the left is campaign chairman Cyrel W. Melton and on right James E. Almond, president of the American City Bureau, the fund raising organization which conducted the campaign. Standing are, letf, F. Glenn Wood and Bart R. Brammer, officers of the American City Bureau.



OUR LADY OF GRACE SCHOOL IN HIGHLAND—Architect's sketch above is the proposed school which is planned by the Highland parish to be erected on the site between Fifth and Delaware on Highway. L. Cosby Bernard Co., of Hammond is drawing up plans for the ten classroom elementary grade school.

Archbishop O'Hara Warns . . .

Powers Of Atheism Have World-Wide Organization

Notre Dame — The Most Rev. John F. O'Hara, C.S.C., Archbishop of Philadelphia, called on the laity and religious to join the Church's Bishops and priests in combatting "the works of iniquity in today's world when for the first time the powers of atheism have a world-wide organization."

Recalling Pope Pius XII's injunction "to deepen and strengthen the religious life throughout the world." Archbishop O'Hara warned against the modern counterparts of the robbers in the parable of the Good Samaritan. "These robbers today," the Archbishop said, "are the children of the world who rationalize virtue and glamorize vice, who submerge our sense of the supernatural by entangling us in petty arguments about petty things, who occupy our minds about everything but the one thing necessary, our soul's salvation."

The former Notre Dame president addressed more than 900 religious superiors and novice mistresses at the opening of an Institute of Spirituality at the beautiful Grotto of Our Lady of Lourdes on the campus. Solemn Benediction was celebrated by the Most Rev. Leo A. Pursley, Auxiliary Bishop of Ft. Wayne.

The Institute, which is an outgrowth of the historical Congress of Religious held at Notre Dame last year will continue through August 7. It seeks to provide a firm theological formation for Sisters in their responsibilities as superiors and counsellors.

"The religious life is a work of faith," Archbishop O'Hara declared. "Only faith can give rise to it; only faith can sustain it; only faith can carry it through to final perseverance," he said. Emphasizing the duty of Catholics to share the treasure of Faith that is theirs, Archbishop O'Hara said that "we who live in the broad daylight of

Continued on page 6A

Bishop Ivancho To Dedicate New School At St. Mary's In Whiting

Whiting—The $200,000 seven classroom elementary school built by St. Mary's Byzantine Catholic Church, Clark and John Streets, here, will be dedicated on August 9, by the Most Rev. Daniel Ivancho, Bishop of the Pittsburgh Diocese. Bishop Ivancho will be the celebrant of the Pontifical High Mass at 4 p.m. and will be assisted by Arch Priests Very Rev. Alexander Papp and Very Rev. George Thegze.

To Assist At Pontifical High Mass

Other clergymen who will assist are Rev. Paul Dano, Rev. John Onesko, Rev. Joseph Ridella. Rev. Vladmir Vancik will deliver the English sermon. Master of ceremonies will be the Very Rev. John Kallok.

The Midwest Byzantine Slavonic Choir, under the direction of John Kahanick, will sing the responses. The Choir is composed of approximately 70 members and represents the Indiana parishes of East Chicago, Indiana Harbor, Hammond, Gary, Whiting and Joliet, Ill.

Following the Pontifical High Mass, the dedication of the school will take place. A banquet will follow in the church hall at 7:30. Speakers will include the Honorable Andrew S. Kovacik, Mayor of Whiting, Rt. Rev. Msgr. Mungovan, Very Rev. Alexander Papp, Very Rev. George Thegze, Rev. Paul Dano, Metro S. Holovachka, Lake County Prosecuting Attorney, Stephen Tkach, president of the Greek Catholic Union, Rev. John Loya and Most Rev. Daniel Ivancho.

The school located on Davidson Place is of the Contemporary Modern style of architecture. The building is two stories high of fireproof construction, containing seven classrooms, office, storage, rest rooms and boiler room. Cafeteria facilities for the school children will be obtained from the newly remodeled kitchen of St. Mary's Social Hall which adjoins the school.

Modern Arrangement

All rooms have colored ceramic glazed tile walls, asphalt tile floor, green chalk boards, acoustic tile ceiling, and recessed book cases and storage space. Class rooms are heated with unit ventilators, controlled to take in the required outside fresh air.

The lockers in the corridors are recessed and ventilated by an exhaust system which also ventilates the rest rooms. The stairs are of fireproof construction with glazed tile walls.

Will Accommodate 300

The office includes the roughing-in for future public speaking and record playing system used individually and collectively. Lighting if of the fluorescent type, providing the latest requirements in school design.

The main facade is of face brick, roudom ashlar stone and glass block the full height of the front stairs. Windows are one flight high, vented with directional lighting glass block up to the ceiling.

The building conforms to the latest recommendations for school construction. The new school has accommodations for 300 pupils.

The teaching will be under the direction and supervision of the Sisters of St. Basil whose motherhouse is located in Uniontown, Pa.

Architect was Kenneth R. Vaughn, and contractors were Rog. G. Osborne, Hillbrich & Connor Co., Tri-City Electric Co., Assoc. Heating Company.

Archbishop O'Hara Addresses Institute

Bishop Noll Presides At Victory Noll Rites

Huntington—The Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, presided at the annual ceremony of reception and religious profession at Victory Noll, the Motherhouse of Our Lady of Victory Missionary Sisters, Wednesday, August 5, at 7:30 a.m. Bishop Noll celebrated the Mass and delivered the sermon. He was assisted by the Rev. James Conroy, chaplain at Victory Noll, and the Rev. Simeon M. Schmitt, pastor of SS. Peter and Paul church, Huntington.

Present also were seventeen priests from various parts of the country. The Rev. Lawrence Jordan, S.M., St. Louis, preached the eight day retreat that preceded the ceremonies.

Fifty-two sisters took part in the ceremonies, including thirteen jubilarians who renewed their vows publicly and received a silver crown from the Bishop. On the same day six other sisters celebrated the twenty-fifth anniversary of their profession in convents in the West.

The sisters who made perpetual vows at Victory Noll are: Sister Henrietta Wilke, Breese, Ill.; Sister Martha Mary Wordemann, Bellevue, Ky.; Sister Mary Kathleen Rice, St. Louis; and Sister Joseph Marie Konrad, Buffalo.

Fifteen sisters made their first profession in the community. They are: Sister M. Socorro Sanchez, Fillmore, Calif.; Sister M. Rita Therese Johann, Hammond; Sister M. Helen Rose MacArthur and Sister M. Helen Clare, Los Angeles; Sister M. Juanita Montoya and Sister Consuelo Marie Maes, Santa Fe, N. Mex.; Sister M. Marlene Wolf, Osage, Iowa; Sister M. Marjorie Curran, Brooklyn, Iowa; Sister M. Jacquelyn Aschenbrenner, Rice, Minn.; Sister M. Alberta Walter and Sister M. Dorothy Louise Wortmann, Racine, Wis.; Sister M. Amelia Villanueva, Pueblo, Colo.; Sister Carolyn Marie Neff, Indianapolis; Sister M. Joseph Ann Kostka, Arlington Heights, Ill.; and Sister M. Damien Chenot, St. Louis.

The sisters who renewed their vows are: Sister Marilyn Schatz, Ellicott City, Md.; Sister Mary Brigid Kinney, Trenton, Mich.; Sister Alice Murphy, Moncton, New Brunswick; Sister Loretta Ann Zapf, Rochester, N.Y.; and Sister Ruth Banet, Fort Wayne.

Having completed their postulancy, eleven young women received the habit and were admitted to the novitiate. They are: Margaret Hurlburt, Cincinnati, Sister M. Therese Martin; Martha Tafoya, Las Vegas, N. Mex., Sister M. Dominic; Leona Bruckner, Hicksville, L. I., N. Y., Sister M. Leona; Rose Miller, Mandan, N. Dak., Sister Maria Goretti; Marie Meles, Allegan, Mich., Sister Ann Mary; Mary Louisa Rowney, Kokomo, Sister M. Joan Louise; Mary Theresa Waters, Arcadia, Wis., Sister M. Emanuel; Antoinette Golabowski, South Bend, Sister M. Antoinette; Mary Therese Doran, Ludlow, Ky., Sister M. Therese Ann; Mary Ellen Descourouez, St. Charles, Ill., Sister M. John Joseph; and Frances Ciccarelli, Natick, Mass., Sister M. Assumpta.

The following sisters celebrated the silver jubilee of their religious profession: Sister Mary Angela Dickebohm, Lafayette, Ind., Vicar General of the Community; Sister Mary Genrose Sullivan and Sister Marguerite Srill, Chicago; Sister Marion Drexler, New Haven, Conn.; Sister Mary Clare Leutenegger, Omaha; Sister Martina Martinez, Holman, N. Mex.; Sister Emma Elizabeth Dietz, Shawneetown, Ill.; Sister Mary Eleanor Clements, Okechobee, Fla.; Sister Mary Whitfield and Sister Julia Marie Schmitt, Dubuque; Sister Margaret Campbell, Stevens Point, Wis.; Sister Mary Ann Seewaldt, Gainesville, N. Y.; and Sister Mary Agnes Rauschenbach, LaPorte.

Fort Wayne Girl Receives Habit At Wisconsin Convent

Sinsinawa, Wis. — One young religious from Indiana participated in the rites of reception which marked the close of the summer retreat at St. Clara Convent, here, August 4. The Rev. Thomas C. Donlan, O.P., St. Rose Priory, Dubuque, had preached the retreat.

Following a solemn high Mass on the feast of St. Dominic, the Very Rev. James B. Connolly, O. P., chaplain, conducted the ceremony of reception for forty-eight candidates. Among them was Jean Pardell, daughter of Mr. and Mrs. John Pardell, of Fort Wayne. She is now known as Sister Mary Victoriana, O.P.

St. Clara Convent is motherhouse of the Congregation of the Most Holy Rosary, Sisters of the Third Order of St. Dominic. The Congregation was founded in 1849 by the Very Reverend Samuel Mazzuchelli, O.P., Missionary Apostolic, who since 1830 had been laboring in Michigan, Iowa, Illinois and Wisconsin. Its members devote themselves exclusively to education and conduct over one hundred elementary and high schools; also, two colleges. St. Mary's School, Muncie, is now staffed by these Sisters.

Bishop Pursley Will Officiate At Mount Alverno Profession

Mishawaka — The Most Rev. Leo A. Pursley, D.D., Auxiliary Bishop of Fort Wayne will officiate at the investiture of ten candidates and the First Profession of nine Novices and final Vows of six Professed Sisters.

The services will begin with a procession of His Excellency, the Reverend Clergy, acolytes, and Sisters, from the Convent to the Chapel. These impressive ceremonies will take place in the chapel of St. Francis Convent, Mount Alverno, on Wednesday, August 12, at 9::30 a.m.

Following the investiture and profession Solemn High Mass will be celebrated and a sermon delivered.

Candidates to be invested:

Ruth Pranger, Fort Wayne; Marie Erpelding, Fort Wayne; Clara Groner, Hermann, Mo.; Jeanette Beckman, Lowell; Veronica Kockert, Lafayette; Barbara Anthrop, Lafayette; Sally Harris, Lafayette; Phyllis Caywood, Fort Wayne; Rose Nelson, Lafayette; Mary Frances Minch, Continental, Ohio.

Novices making First Profession are:

Sister M. Vincent de Paul, Memphis, Tenn.; Sister M. Damian Watken, Garden City, Mich.; Sister M. Margaret Mary Hoffelder, Waterloo; Sister M. Columban Berger, Gary; Sister M. Aloysius Albert, Highland; Sister M. Anita Rose Montcastle, Frankton; Sister M. Luke Buchanan, Detroit, Mich.; Sister M. Louis Kluemper, Rock Rapids, Iowa; Sister M. Eileen Pfautsch, Hermann, Mo.

Professed making Final Vows are:

Sister M. Angela Spranger, Fort Wayne; Sister M. George Ann Fronick, St. Louis, Mo.; Sister M. Cecilia Gotfredson, Detroit, Mich.; Sister M. Rita Paul Kelley, Memphis, Tenn.; Sister M. Luciana France, Fort Wayne; Sister M. Robert Ann Lathrop, Detroit, Mich.

East Germans Hold Little Hope For Improved Church-State Relations

Berlin —(NC)— Although communist pressure on the Church in Eastern Germany has somewhat eased, Catholics here see little or no prospect of any basic improvement in Church-State relations.

This view is supported by the decisions taken at the recent meeting of the central committee of the Socialist Unity (communist) party. They leave no doubt that this party, under its bosses Walter Ulbricht and Otto Grotewohl, is determined to stay in power.

Far from indicating any basic changes in the party's ideology, the statement issued by the central committee merely expresses regret that not enough has been done to "educate" workers in marxist-leninist ideas, to "guard" them against "western fascist" propaganda, and to eliminate elements "hostile" to the state.

Although the statement rejects any intention of the party to interfere with internal matters of the churches, it also announces resistance "against any attempts to exploit the churches or church institutions for anti-state activities or for war mongering."

In the opinion of Catholic leaders here, the communist party pronouncement leaves no room for hope that the eastern German bosses will yield on such basic demands of the Church as these: Christian education in the schools, a free Catholic press, and no interference with the religious and cultural activities in Catholic organizations.

Although these Catholic leaders do not rule out the possibility of further changes in the East German communist party leadership, they are convinced that the final decisions rest with the Kremlin. Moscow may deem it expedient to change tactics for a time, but there is no sign of any basic changes. Hopes held last month that the much heralded "new course" of the communist regime of eastern Germany might be the preliminary to its downfall, have not been fulfilled.

There has been, however, some improvement with regard to one of the gravest problems facing the Catholic Church in eastern Germany: the shortage of priests to take care of more than two million widely scattered Catholics.

The communist regime has lifted the ban on the admission of newly ordained priests who had received their training in western Germany. Under new regulations it is also possible once more to assign priests who have been stationed in the western sectors of Berlin or in western Germany to duty in the Soviet zone.

The restrictions on the assignments of priests to eastern Germany had been in force since December 1, 1951, and caused a very serious situation for the Church. The measures effectively blocked the free exchange of priests between eastern and western Germany.

It was a result of these restrictive measures that early last year Bishop Wilhelm Weskamm of Berlin asked communist authorities for permission to open a priests' seminary in the Berlin suburb of Biesfeld. After all preparations had been completed the communists suddenly withdrew the permission just a day or two before the seminary was to be opened.

POOR CLARE NUNS STAGE PLAY—Wearing costumes over their brown habits, Poor Clare Nuns at Our Lady of Guadalupe Monastery, Roswell, N. M., enact the roles of 'Lady Poverty' and 'Clare of Assisi' in the play, "Candle in Umbria," written in blank verse of Sr. M. Francis, P.C.C., to commemorate the seventh centenary of the death of St. Clare. Six remaining members of the cloistered community acted as the audience when they weren't performing the play. (NC Photos)

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'Who Do Men Say That I Am?'

Was Jesus Christ God Or Just Another Good Man?

MOST REV. FULTON J. SHEEN, D.D.

ONE of the most important questions that was ever asked in the history of the world was: "Who do men say that I am?" This question was asked by Our Lord Himself, and it is most important because until we know Who He is, none of the other problems of life can be solved.

The most common answer to this question today is: Christ was a great social reformer, a teacher of humanitarian ethics like Buddha, Confucius, Socrates, or Ghandi. But this is precisely what Our Lord is not, namely, just a good man. He is the Person of God in the flesh.

I know it is comfortable to regard Christ as merely a man or as an ethical reformer—then we can deny that He has claims on us. But reason and history give us motives for believing that Christ is not just a good man. Good men do not lie. But if Christ is not all that He said He was, namely the Son of the living God, the Word of God in the flesh, then He is not just a good man; He is a knave, a charlatan, and the greatest deceiver who ever lived. If He is not Christ the Son of God, He is the anti-Christ; but He is not just a good man!

He would have us either worship Him or despise Him. Despise Him as a mere man, or worship Him as true God and true man. That is the choice.

It may very well be that the Communists, who are so anti-Christ, are closer to Him than those people who make Him a sentimentalist and a vague moral reformer.

The Communists have at least decided that if He wins, they lose; the others are afraid to consider Him either as winning or losing, because they are not prepared to meet the moral demands which He requires of the soul. One day the Communists' hate can be turned to love, but those who are neither hot nor cold God will vomit from His mouth.

If He is what He claimed to be, a Savior, then we have a virile Christ for these days; Someone Who will step into the breach of death and sin and gloom and despair; a Leader Whom we can love unto death.

We need a Christ today Who will drive buyers and sellers from temples; Who will blast the unfruitful fig trees; Who will talk of crosses and sacrifices; Who will not allow us to pick and choose among His texts, discarding what we do not like and accepting what pleases our fancy.

We need a Christ Who will restore indignation and make us hate evil with a passionate intensity and love goodness to a point where we will die to defend it.

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — Religious Section

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Our Weekly Chat With You

Dear Readers...

A FEW years ago we sent out an appeal in this column to Catholic teachers in public schools to ascertain whether they would be interested in transferring from the public school position to a position with the Sisters in the parochial schools.

The reason for this was that the different sisterhoods have a long waiting list of appeals for teachers to take charge of new parochial schools. The demand so exceeds the supply that the sisterhoods are trying to induce pastors to relinquish one or two of their teachers in favor of pastors who could never hope to have a parochial school otherwise.

The appeal we made a few years ago brought us a considerable number of letters from Catholic public school teachers interested in working with a religious community as teachers in a parochial school. Nothing was done about it however, because we had no institution ready to receive them for a course in religion, and a period of spiritual formation.

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News Item

MORE than 100 million of 104 million Americans over 18 years of age believe that Our Lord actually lived. Seventy-four per cent believe He is God while 12 per cent think He was "just another religious leader." Six per cent believe He is the Son of God and three per cent "don't know what He was."

These figures were determined in the first nation-wide survey of religious belief and practice conducted in America. It was made by an independent opinion-research organization and was sponsored by *The Catholic Digest*.

It is alarming to have such a difference of belief concerning "one of the most important questions that was ever asked in the history of the world." Read Bishop Sheen's article above to learn why.

Mary's Assumption Not A New Doctrine

WHEN, less than three years ago, the Assumption of Mary's body into Heaven following her death was proclaimed an Article of Faith the Protestant world was shocked. Even Anglican Prelates in England denounced the declaration despite the fact that the feast of the Assumption had been observed as a Holyday of Obligation over many centuries, and numerous churches in Great Britain were dedicated to the Assumption of Mary.

The dogma of the Assumption is not, of course, a new doctrine, but one which was not previously defined because from the 6th century on, it had been observed practically universally in the Church and never seriously questioned. It was observed in the East even before it was in Rome, and after the Schism the Orthodox Churches continued to observe this special feast.

The Assumption is a corollary of the Immaculate Conception, because Mary did not fall under the law to which St. Paul refers when he said: "By one man sin came into the world and by sin death and death passed on to all men" (Rom. 5:12). If Mary was conceived without Original Sin, she was not subject to the consequences of Original Sin.

Christ, Mary's Son, died, not because He fell under that law, but because He wanted to die for the redemption of mankind. Mary wanted to imitate her divine Son by passing through death to life eternal.

The belief in the Immaculate Conception of Mary should create no difficulty in the minds of non-Catholics, because comparatively few believe that any of us were conceived in sin. They simply do not believe in Original Sin. But if people are conceived and born free of Original Sin, then they are conceived and born immaculate.

St. Paul tells us that Christ was "made of a woman" (Gal. 4:4). That means that He took from her the flesh which would be crucified and the blood which would be shed for mankind's sins.

Now how can a Christian honestly believe that God would not apply the infinite merits of His Son's passion *antecedently* to Mary, as they are applied to us after His passion and death? It was a case of God fashioning a sinless mother for a sinless Son. That is implied by the message which He delivered to her directly through an Archangel on the occasion of the Annunciation. The angel called Mary "full of grace," and declared that the Lord was with her, that she was blessed among women (Luke 1:28). The Protestant

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THE ASSUMPTION OF OUR LADY—The Assumption, the oldest feast of Mary, is celebrated by the Church on August 15. This is a reproduction of a painting by Paolo Di Giovanni Fei (1372-1410), which is part of the Kress Collection in the National Gallery of Art, Washington, D. C.

Information From Behind Iron Curtain

Communism's Goal Is Destruction Of Religion

MANY Americans to whom religion means little seem not to be worried at all about Communism's opposition to religion. Others, who are members of one of the many Protestant religious bodies, observing that Catholicism is the chief target of Communism, and noting that their clergymen have little to say about the persecution of religion in the Iron Curtain countries, are not much perturbed. Of course the fact is that Communist philosophy is based on an unbelief, and even on an aggressive attitude of disbelief in the existence of God and, therefore, the divinity of Christ, or of His church.

Lenin wrote that Communism and Christianity are just as antagonistic to each other as fire and water.

From the political point of view Communism is a movement designed to obtain political control over the entire world, and to subject people everywhere to a totalitarian way of life. The chief means it employs, as those of Satan himself, are deception and false promises. Imitating Satan it clothes itself in the garb of "an angel of light."

Lenin, the founder of Communism, defined religion as the "opium of the people." In his "Marx-Engels Marxism," Lenin wrote: "The education, the training, and indoctrination of present-day youth must be performed according to Communist morals."

Since Communism rejects God it rejects His Ten Commandments. It has no moral code as believers in God must have. In his "Questions and Answers to American Trade Unionists," Stalin wrote: "Communism will agitate against both Catholicism and Protestantism and against Orthodoxy in order to bring about the triumph of the Socialistic world outlook."

Would Destroy Religion

Communism seeks to destroy religion completely. How? It strives (a) to play on the patriotism of the people by proposing a national church; (b) it pits one religious body against another, in order to "conquer by dividing"; (c) it takes complete control of education and substitutes Communistic for religious teaching; (d) it suppresses religious publications; (e) it tries to dry up the supply of clergy for the future by closing seminaries; (f) it represents itself as a "People's Democracy"; (g) it deals with any opposition from the clergy by arrest and their trial before "People's Courts," in which the accused have no attorney for their defense, but only a prosecutor.

Communism treats different countries differently. For instance, for several years it did very little to disturb the Church in Poland, which was 96% Catholic, but in Rumania, where Catholics constituted only a small minority, it forced compliance by police action, by confiscating all church property and institutions, by imprisoning the higher Prelates and by turning over the Catholic

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The Voice of the N.C.C.W

What Is The National Council Of Catholic Women?

MRS. PATRICK COUGHLIN
Diocesan Publicity Chairman

This is the question frequently heard now that district and deanery presidents are making appointments of committee chairmen, endeavoring to fill their boards and beginning another year of activity in the field of Catholic Action.

The N.C.C.W. is one of the three divisions of the National Catholic Welfare Conference, the peacetime successor of the National Catholic War Council of 1917 formed upon America's entry into World War I, and which so abundantly proved its value that it would have been wasteful to have discarded it when peace arrived.

In March 1920 the American Bishops meeting in Washington decided to organize the N.C.C.W. as a means of utilizing the energy and talent of American women in organized work for the church in the useful fields of education, social action, religion and economics. Expansion of its work has kept pace with its growth as its program is constantly being adapted to changing times.

Who may belong to the N.C.C.W.? Every woman in the Fort Wayne diocese by virtue of belonging to a particular parish is a member of the N.C.C.W.

What are the dues? Individually there are no dues. Each parish pays an annual fee of $10.00 which is sent direct to the National Headquarters in Washington, D. C. which maintains a research library and bureau that provides study club material; keeps in touch with trends in education, legislation, economics and in other fields that affect our every day life. This material is passed on to you from time to time through your local N.C.C.W. council.

Does affiliation with the N.C.C.W. interfere with parish organizations? No, it will not interfere in any way with parish activity. It serves as a clearing house for the pooling of talents, the exchange of ideas and study on common problems. Its data on modes of Catholic Action is given only on request and without any authority to see that it is accepted. It does no more than inform, advise and integrate.

What officers does the N.C.C.W. have in the Diocese? The parishes have been grouped into districts, districts into deaneries and the deaneries united under the diocese. In addition to the parish representatives we have, therefore, District, Deanery and Diocesan officers assisted by activity chairmen.

For what purpose are Activity chairmen appointed? To give leadership, inspiration and instruction, the national officers have established some 16 committees. All are currently being promoted in the Fort Wayne Diocese. Districts and deaneries have also appointed women and delegated to them the responsibility for activity in their appointed field.

What activities are the N.C.C.W. currently engaged in? Organization and Development, Immigration, Cooperation with Catholic Charities, Public Relations, Libraries and Literature, National Organization of Decent Literature, Study Clubs, Youth, Spiritual Activities, Family Life, Rural Life, Civil Defense, War Relief, Legislation, Social Action and Catholic P.T.A.'s.

What is recommended to stimulate interest in the program of the N.C.C.W.? Parish councils are recommended. A parish council includes the presidents of each existing women's society, the parish representative and the Pastor.

What are the duties of the parish council? The parish council acts as a clearing house for parish activity, avoids duplication and brings to the attention of each organization's head matters of importance as presented in "Catholic Action" and the "Monthly Message," national organs of the N.C.C.W.

They also ascertain what committees are being fostered by the Diocesan Council and consider these in the light of parish needs and assign to organizations within the parish undertakings not already covered which would benefit the parish.

How many women are active in the N.C.C.W. program? Since March 1920 when the N.C.C.W. came into being it has grown from a scattered handful of womens' organizations to a federation of more than 7,900 organizations stretching from coast to coast embracing a membership upwards of 8 million women in the United States and Hawaii.

HEADS NLD GROUP—Rev. Thomas F. Little, (above) of Brooklyn, N. Y., has been named Executive Secretary of the National Legion of Decency, succeeding to the post made vacant by the death of Msgr. Patrick J. Masterson. Father Little has been assistant secretary since 1948. (NC Photos)

Under N.C.C.W. Sponsorship

Leadership Institute Set At Terre Haute

A Leadership Institute under the auspices of the National Council of Catholic Women is scheduled for August 22-26 at St. Mary's of the Woods, Terre Haute, Indiana.

Women from all over the midwest have been invited to attend the courses stressing six phases of Catholic Action; Organization and Development, International Relations, Home and School Associations, Social Action and Public Relations.

The institute is open to committee leaders on all levels with the ultimate aim of one representative from each parish to return spiritually motivated to organize her parish in Prayer, Study and Action in the National Council of Catholic Women.

Registration will take place Sunday evening, Aug. 22 from 7 to 9 p. m. Morning and afternoon sessions will be held from Monday through Thursday. The cost of the Institute which is $50 will include registration, materials, room and board at St. Marys-of-the-Woods College. Day registration is $17.50.

Particulars and registration forms are available from deanery presidents.

Honor Former Head Of Congregation

Winooski Park, Vt. —(NC) — Father Victor F. Nicolle, S.S.E., former superior general of the Society of St. Edmund, was awarded the honorary degree of Doctor of Humane Letters at a special convocation of St. Michael's College here.

Now pastor of the Abbey Church at Pontigny, France, where the order was founded in 1843, Father Nicolle served as head of the congregation from 1930 until 1946. A onetime teacher at St. Michael's himself, Father Nicolle is now completing his 50th year as a member of the Society of St. Edmund.

South Bend Deanery

12th Annual Recollection Day Planned For St. Mary's College

On August 20, the entire South Bend Deanery of the N.C.C.W. will hold their 12th annual Day of Recollection, at St. Mary's College. The Rev. Richard Grimm, C.S.C. from Notre Dame, will be the retreat master. Mass will be celebrated in the Holy Ghost Chapel at 9:15 a.m.

Registrations will take place from 8:30 to 9 a.m. Luncheon will be served in the dining hall at noon. Immediately following lunch, the Rosary will be recited on the way to the outdoor Stations of the Cross. After the afternoon classes, the retreat will close with Benediction of the Most Blessed Sacrament about 3 p.m.

Reservations must be made by August 15 with Florence Parsons, 1004 East Madison Street, South Bend.

The school for handicapped children, came to a close after five weeks under the guidance of Sisters M. Helen Therese, C.S.C., Sister M. Justin C.S.C. and Sister M. Francis De Sales C.S.C. Two boys and two girls received their First Holy Communion.

Father Joseph Cororan, who was their summer chaplain, said, in his talk to the parents and children, that Christ in his teachings said, "Suffer little children to come unto me" and that the parents of these children present will be blessed as God chastises all those He loves. By helping these children to know and love God, they too will receive a special reward.

On July 20, the 20 children and others that attended the summer school, attended a picnic. After a 6-weeks vacation, the religious school will again be resumed on Saturday mornings.

Honor Nun At Party

South Bend—Mr. and Mrs. Chet J. Travis, 1119 East Haney Avenue, will hold Open House Sunday, August 16, honoring their daughter, Sister M. Leon. All friends of the family are welcome. Sister Leon will take her First Vows at St. Joseph's Convent, Tipton, August 15.

Hammond Deanery

Fr. O'Callaghan Will Conduct Annual Day Of Recollection

The Rev. Jeremiah J. O'Callaghan, S.J., academic vice-president of Loyola University will conduct the annual Day of Recollection sponsored by the Hammond deanery, National Council of Catholic Women, August 12 at St. Thomas More parish in Munster.

Father O'Callaghan, a native of Chicago obtained his bachelor of literature degree from Xavier University, Cincinnati, his master's degree from Loyola and his Ph.D. from the Medieval Institute at the University of Toronto.

He came to Loyola in August, 1949, having previously taught at the University of Detroit. He was named head of the philosophy department in 1950.

The program for the day will be under the direction of Mrs. Edward Kenedy, deanery Spiritual Activities chairman and Mrs. Edward R. Kovach, Mrs. Alex Varro and Mrs. Anthony Anzur of St. Thomas More Rosary Society.

A High Mass is scheduled for 9 a. m. to be followed by breakfast. The first discourse will be at 10:30 a second at 11:45. Luncheon will be served in the parish hall at 12:30.

The first afternoon conference will begin at 2 p. m. to be closed with benediction at 3 o'clock. The N.C.C.W. choir under the direction of Mrs. E. C. Kennell will provide music for Mass and Benediction.

Reservations may be made with the district presidents or Mrs. Kennedy until August 5.

Three Bishops Visitors At Martyrs' Shrine

Fort Ste. Marie, Ontario—(NC) —Three members of the American hierarchy, Bishops Martin D. McNamara, Bishop of Joliet, William A. O'Connor, Bishop of Springfield, Ill., and Merlin Guilfoyle, Auxiliary Bishop of San Francisco, were among a week's visitors to the Jesuit Martyr's Shrine here.

This province's eldest mission center, Martyrs' is attracting many tourists, American as well as Canadian. Dedicated to the Jesuit martyrs who died in 1649 at the hands of the Iroquois Indians, the Shrine has become a favorite not only of pilgrims but of Canadian archeologists and scholars, who have discovered thousands of Indian relics and religious emblems in the stone foundations of the ancient fort.

An Experiment

Exhibit Catholic Literature At County Fair

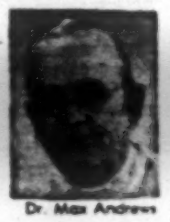
An interesting experiment in Catholic Action will be staged at the Lake County Fair, Crown Point, August 23-29 when the Gary and Hammond deaneries of the National Council of Catholic Women will exhibit Catholic literature.

Mrs. Thomas Flannery and Mrs. Leo B. Smith, Gary and Hammond deanery presidents respectively, have signed a contract for a ten foot square space for the display.

Leaflets and pamphlets in several languages dealing with many phases of faith and morals will be on display and distributed free of charge.

Rev. Jos. Hammes, Gary deanery moderator, Miss Martha Ryan, Gary Library and Literature chairman and Miss Nettie Barman, Spiritual Activities chairman, will be in charge of the booth which will be staffed by women of St. Mary's parish, Crown Point.

Particular emphasis will be put on the current drive to "Put Christ Back Into Christmas" with a display of religious greeting cards and an interesting array of table appointments stressing the spiritual significance of the Feast.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Should Not This Insult Be Noticed?

HOW inherited prejudices and early indoctrination influence the mind even against its own sane judgment was disclosed recently when, at a Houston Convention of the Missouri Synod Lutherans (held in June, 1953), a separate ninety minute discussion took place on whether "Biblical Scripture identify the Pope of Rome as the anti-Christ." It was mentioned in the daily papers that this discussion "resulted from a request from six pastors that the convention reaffirm certain doctrinal positions of the Synod." What did the Synod affirm concerning the Pope as anti-Christ? It affirmed that "this Synod still holds that the doctrine of the Pope being the anti-Christ is an article of faith, though nonfundamental."

How could the Pope be anti-Christ when every one of the 262, including the few unworthy Popes who were put in office under pressure from kings and emperors, has more than once declared that the fundamental doctrine of the Catholic Church is that we are indebted for salvation to the Incarnation and Redemption of Christ, Who is the Son of God. Anti-Christ would certainly be an opponent of Christ, not a defender.

Luther did not teach that until after he was excommunicated when he became angry and began to apply vicious names to everyone who differed from him, even other so-called reformers.

The Pope was called by his bitter enemies the "beast of the Apocalypse," and identified with the character pointed to by St. John when he wrote: "He who has understanding, let him calculate the number of the man and it is number six hundred sixty-six" (Apoc. 13:18).

In order to justify this application the charge was invented that the Pope wears on his tiara Latin for the words: "Vicar of the Son of God." Reducing the letters in that designation we find that they total 666. However that motto does not appear and never did appear on the Pope's tiara.

The Church never officially calls the Pope "The Vicar of the Son of God," but rather "Vicar of Christ."

Recently an Australian priest spelled out his own full name in Latin, and the sum total also spelled 666. An American priest recently pointed out that the words "Dr. Luther of Saxony" in Latin "Doctor Luther Saxooniae," a title for a long time given to Luther, also spelled 666.

David Goldstein, a convert from Judaism to the Catholic Church, tells of a priest handing a Lutheran minister a sheet of paper with the minister's name written on it in which the numerals totaled exactly 666.

How could the 28 among the first 29 Popes, who gave up their lives for Christ, have been anti-Christ? There are many who identify the "beast of the Apocalypse" with Nero, the most inhuman persecutor of the early Christians, who, by the way, were all Catholics, and who not only believed firmly in the divinity of Christ, but cheerfully died for Him as He died for them.

Most exegetes have believed that anti-Christ was to do his chief work towards the end of the world, and yet the era of Luther was more than 400 years farther away from the end of the world than our present day generation.

We would challenge any Lutheran or any one else to cite even one reputable historian who would not charge Luther with more vileness, more cruelty, more lewdness than they charge any Pope with.

Every modern historian of note, no matter how far away he may be from the Catholic religion, will tell you that most of the charges made in Luther's later life against the Catholic Church were fables, and contradict the better informed Luther of a few years earlier, even after he had difficulties with the Church. Did he not write to Pope Leo X: "Most blessed Father, I offer myself prostrate at the feet of your Blessedness, with all that I have and am. Cause me to live or die, call or recall me, just as you please, I will recognize your voice as the voice of Christ, who presides and speaks in you."

Historically Wrong

The motion picture presently being shown of Luther and the Reformation, is filled with historical inaccuracies, such as the sale of Indulgences. Luther as a Catholic theologian certainly knew what an Indulgence is, and that it simply could not be sold. The occasion for the particular Indulgence being promulgated in Germany at that time was to procure funds with which to erect a new Basilica dedicated to St. Peter in Rome. While offerings were asked, it was very definitely stipulated that the principal condition was the recitation of certain prayers for the intentions of the Pope, the reception of the Sacraments of Penance and Holy Eucharist. But it was also stipulated that those who could not afford to make an offering would gain the same Indulgence by fulfilling the other conditions.

The Missouri Synod Lutherans have had several drives for large funds of money in the United States, and assured the givers that they would be blessed by Heaven for their offerings.

The word "Indulgentia" does not have the same meaning as "indulgence" in the English language. It means "the pardon" not of sin but of the temporal punishment due to sin already forgiven. Through the Prophet Nathan, God assured David that he was forgiven of his sin, but told him that a temporal affliction would still be sent to him, namely, that his son would die.

While Protestantism teaches that the repentance of all sins and then the acceptance of Christ as their personal Savior will save them even now, there is no convincing text in Holy Scripture supporting that teaching. The primitive Christians were not taught that according to first century Christian writers.

The Catholic Church teaches that repentance must be accompanied with a firm resolution of amendment not to recommit the sins repented of. God expects, after repentance, that we turn entirely away from the persons, places or things which occasioned our sins and then to return to Him with love. Everyone will agree that the average human being does not repent to the degree that God expects, and that is why there is some temporal punishment due to sins, which were pardoned as to their guilt.

We mentioned the case of David, and might also mention the case of the incestuous Corinthian, to whom St. Paul granted an Indulgence.

How We Got Iced Tea

At the World's Fair in St. Louis back in 1904, one of the concessionaires represented a tea company. He was at his stand faithfully, prepared to sell visitors to the Fair hot tea.

As the fair progressed, the weather turned hotter than, well, let's say the tea and the people not only wouldn't stop at the tea-seller's stand, but even detoured around it. The worried tea vendor saw them heading for those stands where iced drinks could be purchased. Finally, he got an idea and the rest of the story is history. Iced tea was born and it wasn't long before the idea spread to coffee. — T. James Mack.

Brother Michael's Quiz

Read this week's installment of BROTHER MICHAEL'S MAGIC carefully. Then try to answer each of the following questions. You may use your catechism to help find the answers. Five right is excellent; four right, very good; three right, poor, and if you get less than two correct Brother Michael is ashamed of you!

1. In whose name does the Church do all that it does?
2. What does the indwelling of the Holy Ghost enable the Church to do?
3. What is meant by teaching, sanctifying and ruling in the name of Christ?
4. Who is the invisible Head of the Church?
5. To whom did Christ give the power to teach, to sanctify and to rule the members of His Church?

See answers on page 7

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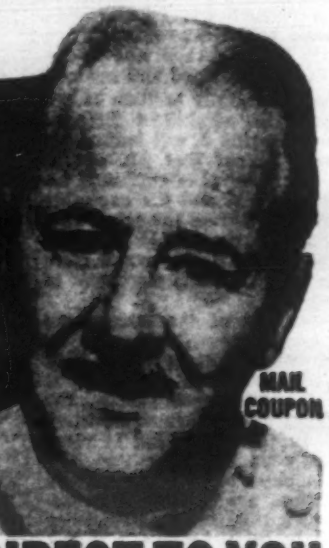

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RIGHT *or* WRONG

Editors' views on current events and others' comments

Bishop Oxnam

WE have had many inquiries about the truth or falsity of the charge that Bishop G. Bromley Oxnam (Methodist) has, for years, been sympathetic towards the Communist program. We have not answered them (1) because we had paid our respects to him in the booklet "Who's Who in the POAU?" and (2) because we did not wish to furnish data against him for the Congressional Investigating Committee. Ours is not a religion of hate and persecution.

We do not believe that Bishop Oxnam was ever a member of the Communist Party, but rather that he was, for a long number of years, an advocate of Socialist doctrine which was, from the beginning of this century until the late 20's, very close to Communist doctrine.

Between the years 1910 and 1914 Socialist papers in the United States claimed an aggregate circulation of more than 2,000,000 and the textbooks they advertised openly and recommended to their readers were the works of Karl Marx and Engles, both aggressive atheists. It was a group of Socialists, who had been connected with The Appeal to Reason, who founded The Menace, a professedly anti-Catholic sheet, which also reached a circulation of more than 1,000,000.

This was the kind of Socialism to which Paul Blanshard, for some time Field Lecturer for the POAU, lent his services.

During the time Socialism reigned we issued a number of pamphlets, quoting only Socialist leaders, who corroborated our every charge leveled against that ism. Dozens of them were sincere in their declaration that they did not believe in our form of government, while many others joined them because it became very profitable financially.

Both the Socialists and The Menace publishers saw a wonderful opportunity to capitalize on bigotry through their publications, and they found a large number of men and women who were ready to go out into the country with speeches prepared at the office of these publications. They delivered them about as frequently in Protestant churches as they did in public halls, and their stipend was "a silver collection" to be taken up at the meetings.

We do know that Dr. Oxnam visited Russia as a friend some years ago, and distributed a book laudatory of the Soviet Regime by Jerome Davis, who was about as red as people could be without belonging to the Communist Party.

Oxnam was associated with The Protestant Digest, later called The Protestant, which was also as pro-Communist as a publication could be. This magazine held no brief for Protestantism, seldom carried a word in Protestantism's praise or defense, but from cover to cover either defended Communism or attacked the Catholic Church.

Representative Kit Clardy of Michigan, a member of the House Committee on Un-American activities, promised at the recent Oxnam hearing to produce testimony that will show that Communists used The Protestant Digest, to stir up differences between Protestants and Catholics in this country.

One of the friends of Oxnam on this publication was the Rev. Claude Williams, who admitted that he carried a Communist Party membership card under an alias. Both The Protestant magazine and the "National Federation for Constituted Liberty" were cited as "Communist-fronts" by the United States Department of Justice. Oxnam defended this latter organization.

He was also friendly with Langston Hughes, who, in a poem, asked Christ "to make room for some real guys like Marx, Engels, Lenin and Stalin."

Dr. Rembert J. Smith, of Emery (Okla.) Methodist College, declared, back in 1937: "Four Methodist Bishops head a Socialist Bloc," and that among these four was Bishop Oxnam.

Dr. Oxnam was charged by a Buffalo Baptist clergyman with being either a member of or a sponsor of a number of pro-Communist organizations. He mentionad ten of them.

In October, 1947, Bishop Oxnam criticized the investigation of Communism in Hollywood by the House Committee on Un-American Activities.

John Clarence Petrie, pastor of the First Unitarian Church in Houston, Texas, writing to the Houston Press (October 28, 1947), told the public that he believed Bishop Oxnam was helping the Communist cause "by his consistent anti-Catholic tirades on the staunchest enemy Communism has in the religious world."

A Clear Fact

The attention of few Americans has been called to what is a clear fact to us who have been observing this situation for more than 40 years, namely, that anti-Catholicism is usually associated with very weak Americanism. The traitor, Benedict Arnold, was violently anti-Catholic. Communism itself, has in every country to which it has gone, fought the Catholic Church as its first step to procure a foothold.

Bishop Oxnam often tells his audience that Communism has never gained a strong foothold in Protestant countries. That is chiefly because it has never tried. Few of the people in the countries behind the Iron Curtain are Protestants, and Communism knows that. Despite the fact that it is already strongly entrenched in Catholic countries, for other reasons than that they are Catholic, Communism can never succeed until it can lay low the Catholic faith.

The people of France and Italy have gone through two world wars, and emerged destitute, unemployed, and thereafter were in a mood to listen to any one, Socialist, Communist, who promised work and bread.

It just happens that there are very few Protestants in eastern Europe. The people are almost entirely either Catholic or Orthodox. It was comparatively easy for the Reds to lick the Orthodox churches or to force them to cooperation, but the Catholic Church is immovable.

Bishop Oxnam had long been an admirer of Fabian Socialism and speaks of it as the "famous Fabian society" (Personalities in Social Reform, p. 20).

In chapter two of that work he singles out Walter Rausenbusch, a German Baptist minister and professor at Rochester Theological Seminary, who died in July, 1918. This minister tells us that he was an admirer of Henry George, the originator of the "Single Tax" theory and also of John Spargo, who wrote in The Comrade, May, 1903.

As to the claim that no Methodist minister was ever a Communist, Rev. Harry Ward, long secretary of the Methodist Federation for Social Service, claimed the support of 2,000 ministers for his "Social Creed," which was adopted by the General Confederation of Methodist Churches in 1908.

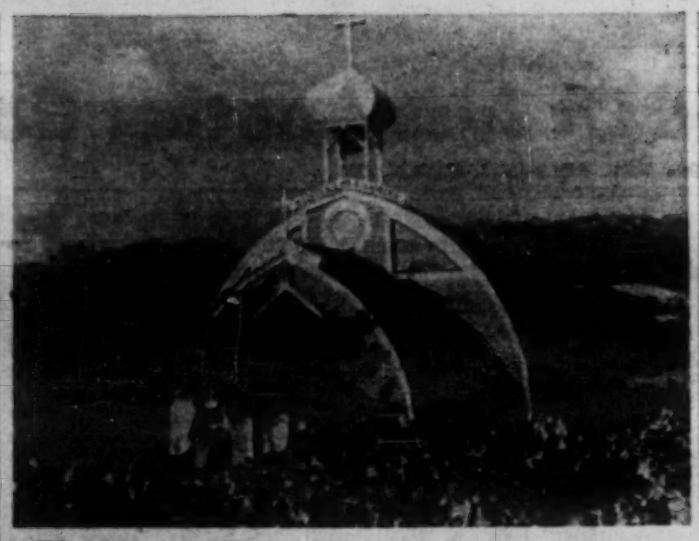
The November, 1936, number of Soviet Russia Today sang the praises of Harry Ward and Jerome Davis.

And the July, 1953 issue of American Mercury carried a lengthy article entitled "Reds and Our Churches," which gives names of Methodist and other denominational clergymen listed in the Congressional Committee's report as pro-reds. That article has been denounced, but its contents have not been disproved.

In that article is confirmed what we say about Walter Rausenbusch and Rev. Harry F. Ward.

To The Altar Of God

Mothers and fathers of families must not hesitate to turn the eyes of their children early towards the sanctuary. They should make it clear in the family circle that no greater privilege or honor could come to them than to have a son called to stand at the altar, another Christ as it were, to offer the sacrifice of Golgotha to the Eternal Father—Pope Pius XII.



WINE BARREL CHURCH—Built in the shape of a wine barrel is this Church of Our Lady of Mount Carmel in Asti, Sonoma County, Calif. Made of Redwood inside and out, the church was erected in 1906 by the Italian-Swiss colony which settled in Sonoma and started the vast vineyards shown surrounding the church. The Asti Chapel is a mission under the jurisdiction of St. Peter's Church, Cloverdale, Calif. It has space for 175 worshippers.

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MISERY MY PORTION

On Mt. Olivet in the Garden of the Agony the Priests Consolers of Our Lord have a hospice. Their motherhouse is in an iron-curtain land where many of their fellow priests are in concentration camps. Completely cut off from the motherhouse and pitiably suffering from the present unrest surrounding them in the Holy Land, they are enduring now utmost misery and want. Nevertheless, this misery they share with two refugee families to whom they give shelter. We beg an alms for these lonely heroes.

The new FOUNDLING HOSPITAL in BEIRUT of the Daughters of Charity is in great need of help. We thank God for the great hearts of these Sisters to undertake this huge task in the face of overwhelming monetary difficulties. But for them it is enough to know that it is God's work. Won't you send in your mite, or buy a baby's bed for $10. $3 keeps a child for a week.

ORPHANS PLEAD

There is no hope for the future of the Church anywhere except in the children. That's why we must always plead for help for our MISSION SCHOOLS. In most mission lands there are few schools of any kind, so it is the quickest way to reach the pagans, while holding onto our own. Won't you join BASILIANS, our DOLLAR-A-MONTH CLUB for schools. We are in great need.

The FATIMA SHRINE CHAPEL will go up soon in JORDAN. Our Lady will surely bless with fondness those whose sacrifices have taken part in raising up this monument of love for Her. Ask for "Our Lady's Kremlin" when you send your mite. $10 buys a block.

LOYALTY ON CALL

We have had a few to answer our pleadings for help for our wonderful Lay Missionaries now working in Jordan. Although still lay women, they gave up home and family to assist our missionaries in the Lord's work. They count on us at home to back them up. Won't you take to heart their heroic work for Christ?

Our Lord treasures the priestly vocation. He must surely treasure also those generous souls who give help to poor students like Augustine to enable them to continue their training. This boy has six years of training ahead and needs a friend to help him with his tuition ($100) each year. Won't you help him? You need not give it all at once. You will win undying gratitude.

OUR ONLY HOPE

Some time ago we begged for help for St. Mary's Orphanage in Trichur, India, but we found no help for these tots. The place is so small the boys sleep on the floor of their schoolrooms. The chapel, with no windows, is little more than a dungeon. We need $1500 to add on more rooms. Won't you send them a mite? The boys pray every night for their friends.

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All In Step But The Pope!

The Church Is The Preserver And Interpreter Of The Bible

REV. RICHARD GINDER

THEY say that when the Rainbow Division marched up Fifth Avenue in New York at the end of World War I, one proud Irish mother exclaimed to her neighbor, "Glory be to God! They're all out of step except our Pat!"

And there in a nutshell you have the whole philosophy of "private judgment." Protestants hold that each man reading the Bible has a private wire to the Holy Gost, that whatever pops into his head at the time must be divinely inspired even though it contradict the universally held beliefs of all the ages.

This is religious dictatorship in its worst form. This defends the right of one person to impose his beliefs on the millions of other Christians in the world. No Pope would dream of such arrogance. Before the Holy Father makes any declaration on any important point of faith or morals, he checks with the beliefs of his more than 430-million subjects. Not content with that, he consults the dead, for why shouldn't they also have their vote? Back through the centuries he goes, to find out what the 19th century held, and the 18th and the 17th, and on back to the time of Christ himself. Only when he is sure of a staggering majority, only when he is positive that his pronouncement will not contradict the millions—no, the billions—only then does he presume to speak.

It remained for Protestantism to attempt the imposition of this intolerable piece of arrogance on Christianity.

According to **The Christian Advocate**, official voice of American Methodism, "Primacy of the Scriptures" is one of five principles for which they are "willing to struggle and sacrifice, live and die." They explain that they believe in the sufficiency of the Scriptures, "interpreted by the light of faith, to solve the problems, social as well as personal, of this day and any other . . .

Ancient Belief Rejected

"Yes," they say, "Roman Catholics believe in the Bible. The difference between them and Protestants is at the point of the Protestant conviction that the book in itself is sufficient with no light beyond God's grace and the enlightened conscience of the earnest seacher after biblical truth, which is all-pervading and eternal truth. We believe that the rule of the Scriptures may become the rule of faith. We do not admit the Roman Catholic claim that the Bible is to be read and followed only in the light of ancient tradition and by divinely constituted teachers."

When we say that one man, our Holy Father, is infallible, and draw the strictest theological limits around that prerogative, they ridicule us and refuse to believe it. Yet here they profess not the least difficulty in swallowing the absurdity that 186,055,000 individual Protestants are infallible, that the Holy Ghost inspires their mutual contradictions and smiles on their intersectarian squabbling!

This in spite of the fact that St. Peter himself, with all the assistance of the Holy Ghost, assured by Christ Jesus Himself as witnessed in the Scripture, found the writings of St. Paul hard to understand:

"Just as our most dear brother Paul also, according to the wisdom given him, has written to you, as indeed he did in all his epistles, speaking in them of these things. In these epistles there are certain things difficult to understand, which the unlearned and the unstable distort, just as they do the rest of the Scriptures also, to their own destruction" (II Peter 3:15-16).

St. Paul's Teaching

But according to **The Christian Advocate**, there is nothing in the Scriptures "difficult to understand," since each of us has his own pipeline to the Holy Ghost. And, on their hypothesis, how can the question of learning or stability enter into the picture? St. Peter implies that a teacher is needed, but these Protestants assert that each man is sufficient to himself.

Despite **The Christian Advocate's** repudiation of tradition and "divinely constituted teachers," St. Paul seems to have put great stock in the spoken word:

"Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word or by our epistle" (II Thessalonians 2:14).

Who's right? St. Paul or **The Christian Advocate?**

"Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus" (II Timothy 1: 13-14).

"The things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also" (II Timothy 2:2).

St. Timothy is being told to remember St. Paul's instructions and pass them along. There is no question here of reading; it is a matter of hearing.

And a teacher is necessary. What would a deaf mute think on discovering St. Paul's words "Faith cometh by hearing" if he had no one to explain it to him? Or take the text, "Try all things once; hold fast that which is best" — why should I not interpret that as a justification of divorce?

As a matter of fact, Christ wrote no books, nor did he command that any be written. But He was the greatest preacher that ever lived, and He put peculiar emphasis on word of mouth: "Going, therefore, teach ye all nations," He said, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matthew 28:18-19).

Teaching, preaching — no mention of writing. St. John was the man who put his finger through the Bible-only theory: "There are many other things that Jesus did; but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written" (21:25).

Covers All The Ground

The New Testament, then, just doesn't cover all the ground. But the Church does. Comprising the Blessed Mother, the 12 apostles, the 72 disciples, and all the others, the Church was in on the ground floor from the beginning. These people knew the mind of Christ, and they passed it along for future ages—a process known and referred to by St. Paul as "tradition."

There had to be some agency outside the Bible itself to underwrite it. Some outside authority had to take a stand and say "These books convey the word of God." The books couldn't say it for themselves. And that outside authority is the Catholic Church, on whose authority above all the Protestant churches accept the Bible as inspired.

Theory Breaks Down

Actually, this Protestant theory has broken down in practice. From one Bible we have in the United States alone 256 different churches, all in disagreement, all wrangling among themselves over the interpretation of various texts. Despite their vaunted esteem for the Bible, with no authority to support it, outside the Catholic Church, it has dropped in popular esteem until now, in many quarters today it is regarded simply as something of a literary curiosity.

Let me close with this priceless nugget of addled thinking from **The Christian Advocate:**

"In the debate between ecclesiastical authority and private judgment we are on the side of the individual person whom God has invited to share in the wondrous works of creation. We will not substitute the fallible word of a man, or any group of men, for the inspired word of God."

We take that to mean that, reading the Bible, every man is infallible except the Pope and/or the Catholic Biblical Commission. **The Christian Advocate** does not tell us how it stumbled on this fact or why the Holy Ghost should have made this rather tactless omission.

Perhaps it was because the Pope is a Catholic.

Views On The News

POAU—Church State—Divorce

WE now have a Mormon Bishop, Ezra Taft Benson, on Mr. Eisenhower's cabinet as Secretary of Agriculture. And within the last few weeks, a Lutheran minister from Glen Cove, Long Island, Dr. Joseph Simonson, has been appointed United States Ambassador to Ethiopia.

We Catholics have not protested. We are not accustomed to discriminating against people because of their religion. But the thunderous silence of "Protestants and Others United for Separation of Church and State" in this instance tells a tale that should be enough to discredit them before all fair-minded people.

Here they are shown up as a crew of anti-Catholic bigots piously wrapping themselves in the American flag. Mention of Clare Booth Luce's appointment as Ambassador to Italy was enough to set them aflutter with fears for union of Church and State—the sole reason being that Mrs. Luce is a Catholic.

Our Governmnt may send a representative to the Queen of England and Supreme Governess of the Anglican Church, but none may be appointed to the Sovereign of Vatican City and Head of the Catholic Church.

It is all right for Catholic men to be hauled at taxpayers' expense to the battlefront in Korea, but their children back home may not be given a bus ride to the parochial school.

Separation of Church and State, in the eyes of POAU, is apparently a one-way street, favoring Protestants and discriminating against Catholics.

• • •

'What God Hath . . .'

A poll by the London **Daily News** shows well over 90 per cent of the readers allowing Princess Margaret to marry Peter Townsend, a World War II hero who was granted a divorce last year. But evidently the one decisive vote was not counted.

"Have you not read that he who made man from the beginning made them male and female? For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore, now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder" (Matthew 19: 4-8).—Christ was speaking here of Mr. Townsend and the first Mrs. Townsend.

In St. Mark's Gospel we have Jesus saying that "Whosoever shall put away his wife committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery" (10: 11-12).

St. Luke quotes Our Lord to the same effect: "And he that marrieth her that is put away, committeth adultery" (16: 18).

St. Paul summarizes all this for the benefit of the early Christians. Writing to the Romans, he says:

"For the woman that hath an husband, whilst her husband liveth, is bound to the law; but if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress if she be with another man; but if her husband be dead, she is delivered from the law of her husband, so that she is not an adulteress, if she is with another man" (7: 2-3).

"To them that are married," he says elsewhere, "not I, but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband" (1 Corinthians 7: 10-11).

No ordinance of Parliament, no cabinet decision, no decree of Queen Elizabeth, can make Peter Townsend free to marry. He already has a wife. He vowed that he would be faithful to her alone until death, so how could he now promise lifelong fidelity to Princess Margaret? If he breaks his solemn word to his first wife, how can one be sure he won't break his solemn word to the Princess? Either he lied to his first wife, or he will lie to the Princess. That is her dilemma.

We devoutly hope that Princess Margaret will not step into this mess. She's too nice a girl to waste her life with a second-hand husband. Besides the consideration of the terrible bad example given to the whole world, there is the fact that she will be entering in on a life of mortal sin—for kings as well as plain folk are bound by God's law.

St. John Chrysostom said it over a thousand years ago, and it's still true:

"Do not cite the civil law made by outsiders, which commands that a bill be issued and a divorce granted. For it is not according to these laws that the Lord will judge thee on the Last Day, but according to those which He Himself has given."

• • •

That Luther Movie

Reading the daily papers you may get the impression that a Benedictine abbey supplied the choir in producing that movie of Luther's life. Any well informed Catholic would rightly raise an eyebrow at the thought of such shenanigans on the part of Catholic monks; since Luther is anything but a hero in our eyes.

Our National Catholic News Service checked the story thoroughly. The mistake arises from a misunderstanding. The music was supplied by a choir of laymen under the direction of a man who had some connection with the music of a church staffed by the abbey. But the Father Abbot was indignant in his denial of any collaboration with a picture glorifying the life and works of an archheretic like Martin Luther.

• • •

Distorted News

The following is from an Associated Press dispatch of recent date: "J. B. Matthews, resigned head of the staff of the McCarthy investigating subcommittee, said last night names of pro-Communist Catholic priests and Jewish rabbis are in his files as well as those of Red-sympathizing Protestant clergymen.

"He waved aside a question as to how many names of Catholics and Jews he has on file."

On the face of it, this looked very peculiar, since any Catholic priest giving evidence of Communist sympathies would immediately be called in and given a good sandpapering by his Bishop. So a priest-friend of ours in Baltimore got Dr. Matthews on the telephone and asked for more details. Matthews told the priest that he never made any such statement. He merely shrugged off the AP reporter without giving any interview at all.

This is one more sad instance of how a national wire-service can distort the news and twist it in support of its own prejudices. It is a classic instance of what a theologian would call the "interpretative voluntary" on the part of the reporter.

But when Matthews declared there were Communists and Communist supporters among the Protestant clergy, he wasn't revealing anything new. When Bishop Noll wrote the book "The Decline of Nations," back in 1940, he quoted this testimony given by J. B. Matthews before the Dies Committee:

"The major aims of the American program of the Communists are the disruption, if not the absorption of the Democratic Party, the control of labor unions and the placing of persons of Communist views or sympathies in responsible government positions.

"It is a matter of pride and boasting in Communist Party circles that the Communist Party has its friends and sympathizers situated strategically in every important institution in this country —government agencies, newspapers, magazines, the churches, women's clubs, trade unions, universities and colleges and in industry."

• • •

Broadminded

Our dentist was telling us about how broad-minded his dad used to be. Seems the old boy couldn't see the sense to all these differences in religious opinion: Catholic Faith, Jewish Faith, Baptists, Methodists, and so on. He couldn't see why there shouldn't be just one big universal Presbyterian Church.—And a pastor from New York State tells us he sent out questionnaires to parents asking whether or not they intend to enroll their children in the parish school this fall. One reply came back:

"Father, you are a man of no-ledge I intend to inter my son in your skull."—**Semex.**

Readers are asked to send Catholic literature and religious goods to Bishop R. A. Sundaram, Bishop's House, Tanjore, South India. The Bishop's diocese recently suffered a series of tornadoes and considerable damage was done to parishes, libraries, etc.

Sells 15 Stories After Enrolling In N. I. A.

"Since enrolling in the N.I.A. Course eight months ago, I have sold fifteen feature stories to the Lewiston Evening Journal. Also, I am a regular contributor to the Maine Legionnaire. N.I.A. Training is to a writer what a road map is to a motorist."—Mildred E. Fossett, 12 Spruce St., Gardiner, Maine.

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Book News, Notes And Reviews

Briefs

NOT long ago we mentioned the Fides Albums on liturgical themes. These have been available in 24-page rotogravure pamphlets for 25 cents each. Because of their popularity, half a million being sold since 1951, Fides has gathered the major essays in the current albums and published them in book form, titled **Signs of Life** (134 p., $2.75).

These essays on the sacraments were originally edited by Father Francois Louvel, O.P., editor of the "Fetes et Saisons" liturgical albums, published in French by the Dominican Fathers of Paris. They have been translated into English and adapted for American readers under the direction of Father Louis J. Putz, C.S.C., of the Religion Department of the University of Notre Dame and president of Fides Publishers Association.

Besides the thorough treatment of the Mass, Marriage, Baptism, the Priest and Confirmation, new material on the Sacraments of Penance and of the Sick has been added. The last-named is better known as Extreme Unction, but more properly called the Sacraments of the Sick.

The editors explain the difference between Viaticum, received only by the dying, and the Sacrament of the Sick which implores a cure. "This sacrament is not only a remedy for the soul; it is also a remedy for the body. It is the great remedy of the Church, but we do not wait for the moment of death to administer a remedy. Only the general resurrection shall snatch our bodies from death, but this sacrament acts as a remedy. It should be given as often as possible to a sick person who is capable of being treated and healed."

Many wrongfully hesitate to call the priest to administer Extreme Unction, fearing it will indicate to the sick person that his end is near. But removal of confusion between Viaticum and the anointing of the sick, wherein the priest asks the return of the sick to health of soul and body, will prompt more people to receive this sacrament of healing.

This is one of the insights on the sacraments which can be gained from **Signs of Life**. It is especially valuable because it treats the sacraments from the standpoint of the layman's participation in them. Writing is clear and easily understood.

The address of Fides Publishers Association, a non-profit organization which publishes material for those who wish to live a fuller Christian life, is 21 West Superior St., Chicago 10, Ill.

* * *

Another especially helpful book recently published is **How to Read the Bible** by Abbe Roger Poelman (P. J. Kennedy & Sons, 113 p., $1.50). This is a translation of the second French edition of Abbe Poelman's guide for beginners in reading the Sacred Scriptures.

In his introduction, Abbe Poelman explains, "It is our wish to help the Catholic reader in his first contact with the Bible, point out the key chapters, and show him how to read them according to the unfolding of revelation, deposited in the Church and guaranteed to us by her."

This handy and concise how-to book shows where to start and what to look for in the Bible, pointing out the highlights in each book and explaining simply and briefly the substance of the passages. The English translation is by a nun of the Benedictine abbey of Regina Laudis in Bethlehem, Conn., whose humble beginnings inspired the movie, "Come to the Stable."

'Our Lady Of Springtime'

OUR Lady of Springtime by Sister Mary Jean Dorcy, O.P., St. Anthony Guild Press, Paterson, N. J., 56 pp., $1.25.

A delightful bouquet of freshly thought poems on Our Lady is gathered together in this lovely little book by Sister Mary Jean Dorcy. The imagery is as delicate as the exquisite silhouettes with which the talented poet-artist illustrates each poem. These graceful black and white drawings are in themselves poems without words, their simple, sweeping lines evoking pleasure at sight.

Sister Mary Jean takes such commonplace things as doors and open roads and raises them to prayerful significance because they have played a part in the Blessed Mother's life. Like anyone gathering a nosegay in the springtime to give to a loved one, she plucks from the color and beauty of creation all those things which remind her of Mary: miracles of nature like snowdrops, or the joy of celebrations like parties, anniversaries, or wedding days. She finds poetic meaning in such titles as Our Lady of the Ozarks, Our Lady of the Refugees, and Our Lady Pilgrim of Walsingham.

This is a book singing the praises of all motherhood, symbolized in its highest perfection in the Mother of God. It is endearingly simple in poetry and art, making it charming to read and ideal to present as a gift.

Story Of A Modern Martyr

'Stone In The King's Highway'

STONE IN THE KING'S HIGHWAY by Bishop Raymond A. Lane, McMullen Books, Inc., N. Y., 297 p., $3.

Many great saints have been great writers. Martyred Bishop Francis Xavier Ford falls in with the tradition of heroic virtue combined with a talent for using language effectively, as is shown in this new book on his life and writings.

Bishop Raymond Lane, superior general of Maryknoll, sketches the life of Bishop Ford in an introductory memoir. The civilized world was shocked when, in 1952, news came that he was dead, victim of Red Chinese mistreatment. Shortly before Christmas, 1950, Bishop Ford and his secretary, Sister Joan Marie, were seized by the Chinese Reds on charges of anti-Communist, counter-revolutionary and spy activities. The following April, sentence was passed on them and they were marched from Kaying, where the Maryknoll Center Mission was located, to Canton.

Sister Joan Marie's description of that journey is reminiscent of the road to Calvary. "They were surrounded by the escort of 30 soldiers. The people along the way had their hands clenched and were yelling at them. The bishop was walking a few paces ahead of her. His hands were bound tightly behind his back; they were attached to a rope around his neck, and the two bonds were tied together in such way as to pull the head backward. In this awkward position he had to carry his bedding, a heavy bundle wrapped with a bamboo thong, and this cut through the skin of his fingers."

At the first stop at Hingning, the demonstration was so violent that the military escort fled, leaving the bishop and his secretary at the mercy of the mob. Three times the bishop fell and was clubbed. Then, in the miserable prison at Canton the two Maryknollers were gruelled 12 hours a day in an attempt to force "confessions."

Only a few times after their imprisonment did Sister Joan Marie catch a glimpse of the bishop through a crack in a high prison gateway. Once she got a good view of his face. "He was emaciated and weak, and looked like an old man of a hundred years. He had a beard that looked like white cotton. His hair was long and white . . . I had the fleeting impression that his face was peaceful."

In August, she was told, Bishop Ford died February 21, 1952. In September she was shown his grave. (See picture on this page.) Shortly thereafter she was escorted out of the country.

This was the heroic end of the distinguished bishop who in his writings reveals an ardent love for the adopted country in which he met his death. For a true picture of China, undistorted by romanticism about the Orient or by an equally false arrogance often assumed by Westerners, Bishop Ford's descriptions are superior. From this standpoint alone, this book is exceedingly interesting. As a record of Bishop Ford's missionary methods and aims it is a valuable guide for those in foreign fields. As a portrait of a modern martyr, limned by his own words and deeds, it ought to inspire many to sacrifice to aid those other gallant missionaries spreading the Faith for which Bishop Ford gave his life.

SMALL STONE MARKS BISHOP FORD'S GRAVE—Almost hidden by tall grass, this small granite stone in a public burial ground near Canton, China, is all that marks the resting place of Bishop Francis X. Ford, Maryknoll missionary who died in a Chinese Communist prison in Canton early last year. The stone's inscription reads: "Ford's Grave Erected February 21, 1952." (See book review on this page, "Stone in the King's Highway.")

Good Peptalk To Militants

THE Principles and Paradoxes of the Militant Life by Stephane Piat, O.F.M., translated by James Meyer, O.F.M., Franciscan Herald Press, 1434 W. 51st St., Chicago 9, Ill., 199 p., $2.75.

Despite the heavy-handed title, this book is a vital challenge to those working to Christianize society. The author, Father Stephane Piat, is a Franciscan on the home mission band of France. His book is ably translated by Father James Meyer, O.F.M. It is a common-sense peptalk to militants, to the soldiers of Christ fighting in the revolution to restore spiritual values. There are 43 chapters, arrestingly subtitled, covering "The Call to the Militant," "The Militant's Spirituality," "The Militant's Program of Life and His Training," "Spirit and Method of the Apostolate," and "Christian Social Action."

Being French, Father Piat is especially aware of the evils threatening "the eldest Daughter of the Church." But the signs of corruption are the same everywhere. They lie in the denial of conscience as a rule of action. "There lies the crisis of all crises. It makes it debut with the student cheating in exams. It takes on worse shape in the young fellow trafficking in cigarettes. It flares up in precocious love affairs, in indecent female fashions, in licentious shows, in the cynicism of the black market, in government corruption. The rocketing of free love, of divorce, of neo-Malthusianism, of the ease with which married people sin against marital fidelity and parents sin against the duty of taking a personal hand in the training of their children—such are so many sadly suggestive symptoms of the state of affairs."

The Brighter Side

On the other side of the ledger there are such hopeful signs of the reawakening of the interior life of the Church as the increase in Marian devotion, the liturgical movement, closed retreats, popularization of the Mystical Body doctrine. But it is not to the mystics, nor to the mediocre that Father Piat directs his pithy advice. It is to the all-out apostles, bent on winning converts. "Nobody can be saved all by himself," he writes. "Woe to the one playing the lone hand, trusting to his own hunch and his own stock; there is the fatal impasse or the plunge into the abyss waiting for him."

Father Piat indicates the pitfalls even in teamwork—in popularity seeking, abuse of slogans, failure to respect freedom of choice, lack of charity. He writes like a trainer, vigorously laying down the rules and the goal to be attained. In his preface he admits his pages may seem timorous to the daring and daring to the timorous. Whatever the reader is, he'll be kept interested by this practical, hard-hitting book on the spiritual formation of militants.

Short Reviews

Catholic Truth Through the Keyhole by Rev. John J. Jankauskas and Rev. John F. Fearon, illus. by Ralph Smith, Catholite, 4747 So. Ashland Ave., Chicago 9, Ill., 71 p., no price listed.

Seventy-one pages of cartoons illustrating some Catholic truth in a close-to-home context. First in the Catholite Series.

Betwixt the Here and There by Mina Ward Lenihan, Dorrance & Co., Philadelphia, 339 p., $3.

A people-and-places diary of a New Zealand woman, who meets an American general who is on a world tour, marries him, comes to America in 1941, and visits and describes almost every tourist spot. A chatty chronicle of an American Catholic army family.

The Eternal Variant by Edna Walker Malcoskey, the Dial Press, 117 p., $2.50.

Love songs, Negro spirituals, and religious poems by a New Orleans-born poet and novelist, author of **Monsignor's Chickens** and **The Sacred Cup**, now living in New York City.

An observant motorist is one who can always tell the color of the light he just drove through.—**T. J. M.**

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Sensing God's Presence

MARY ANN KELLEY

WHEN Mary Ann Kelley came to sense God's abiding presence in the tabernacle of the altar she had taken an important step in her long search for Christ's true Church. What differentiates the Catholic Church from all other temples of worship is the Real Presence of Christ in the Holy Eucharist. When the searcher reverently kneels before the altar and humbly prays to our Blessed Lord for light to see the truth and courage to follow that light, there can be little doubt as to the outcome of his quest. This marked the turning point joyous "Deo gratias!"—From "Paths to Christ," by Rev. John A. O'Brien, Our Sunday Visitor. *$1.50.*

"YOU, Mary Ann, a Catholic? How did it ever happen?" This was just one of the many reactions of my friends when they heard that I had embraced the faith. At the time, I made no attempt to give them a detailed answer. I couldn't. I have never been able to talk freely about things that mean a great deal to me and certainly my peace and happiness in discovering the True Church were far too deep and much too personal to lay wide open for scrutiny.

More than a year has passed since that glorious day when I made my profession of faith. As I look back over the gradual and at times wearisome road that led to the Church, many incidents stand out in my mind as milestones. Now I find that I can be more objective and perhaps even explain more clearly how divine grace moulded my life "ordering all things sweetly" so that I would be able to say with the strongest possible conviction, "I believe."

May path was not a startling, sudden steep climb over prejudice, distrust and unbelief. It was much more an extended, and at times, circuitous road whose destination I never recognized. Several times I missed the road when I came to a fork in its path and was drawn off into a detour. But I never went too far off the main highway, nor did I race along in a maddening rush to find the goal. My journey was slow, my destination gradually reached, and through it all rather peaceful and calm.

'Sunday Best'

How did it happen? What were the steps I took? Were there helping hands along the way? Let me try to explain it for you. I was reared in a family of straight-laced Scotch Presbyterians. My father's people were rather narrow minded and held strongly to certain religious practices. For instance, we children were expected to remain neatly dressed in "Sunday best" after Sunday School and were not permitted to play or romp. The only activity approved for Sunday was a walk.

They disapproved of other faiths particularly the "Catholic Faith." They were very active in church groups, in fact their social life was comprised almost entirely of church activities. My mother's people were also Scotch Presbyterians but not so sternly so. My maternal grandmother was a Catholic. She herself attended Mass but her children were brought up in the Presbyterian faith—the result of a mixed marriage.

There were many mixed marriages, and here I mean one partner Catholic, the other non-Catholic, in the family on my father's as well as my mother's side. In almost all of these marriages the children attended Protestant Churches. There was a great confusion about which faith predominated in each family as a result, almost all the children discontinued church attendance entirely during adolescence. This seemed wrong to me even as a child.

My first recollection of going in a church was with my Catholic grandmother. This grandmother was ever near and dear to me and it was perhaps her influence which first stimulated my interest in Catholicism.

This interest was dormant for many years during which time I attended Sunday School and was confirmed in the Evangelical Church. It was the only Protestant church in the neighborhood.

Somehow or other my closest friends seemed always to be Catholics. During adolescence, I attended the Evangelical church on Sundays, but went to the Catholic sodality meetings, dances, etc., with my Catholic friends. I was naturally enough curious about the Catholic religion and many-times would attempt to discuss some phase of Catholicism with people whom I considered to be "good Catholics."

Antagonistic

The answers were for the most part, evasive, or at least unsatisfactory. It may be that the people questioned thought it unwise to engage in a conversation that would probably prove to be pointless religious argument, but it seemed to me at the time that they didn't know enough about their own faith to be able to answer correctly. At any rate, this reluctance to discuss religion was most annoying to me at the time.

While I was in nursing school, it was very difficult to go to church on Sunday because of the peculiar working hours. However, very frequently I would go to evening services at various Protestant Churches. At this time in my life, I was not very much interested in Catholicism. In fact, I was almost antagonistic toward the Catholic Faith.

This feeling may have been due in part to the fact that the Catholic chaplain assigned to the hospital in which I was studying was a somewhat disagreeable sort of person. Could it have been a clash of personalities between us? Perhaps so. But I am inclined to believe that I expected more kindliness and consideration from an ambassador of Christ than I received from this particular person. I have since come to realize that the grace of the priesthood does not alter the character of the person. His was the type of personaltity that repelled rather than attracted me, so his influence was positive in a negative way.

During the war while working and living in New York City, my religious curiosity came to the fore once more. For quite a while, I made an effort to attend the services of various faiths each Sunday. Very gradually, I became aware of the fact that I felt closer to God in the Catholic churches than in any other. This was true despite the fact that I didn't understand the Mass and very often couldn't hear the sermon. The sincere attitude of the people attending Mass impressed me very much.

'At Home'

In Protestant churches I was always somehow very conscious of the people around me, the clothing they wore and my own appearance. In the Catholic Church that sort of feeling was absent. I felt more anonymous in relation to other people and closer to God. I could then devote my thoughts entirely to God and to prayer. Another thing that appealed to me about Catholic churches was the fact that one could stop in at any time during the day and quietly say a prayer and discuss her problems with God. This, I did quite frequently and felt very much "at home."

I had the feeling of belonging or being welcome in a Catholic Church that I never felt in any other church. This was true in every Catholic church, even one that I visited for the first time. In the Evangelical Church in which I was confirmed I felt like a visitor despite the fact that I spent much time there, knew the minister quite well and liked him very much as a person.

To sum up the above verbal drifting, the Protestant Church seemed to me to be a place where a collection of nice, kindly, polite people invited God to visit with them on Sunday in a structure they called "His House." The Catholic Church seemed to me to be a place where God lived always and welcomed His family anytime.

My definite leanings toward Catholicism received a stronger impetus at this time when I became engaged to a Catholic. During the course of instructions prior to our marriage, Father Holden further stimulated my desire to know more about his faith which attracted me. Yet for two years, I did nothing further about it other than to attend Mass regularly with my husband and live up to some of the external restrictions imposed by the Catholic Church, such as the law of abstinence from meat on Friday.

During this time, there was never any attempt to influence me by my husband, by any member of his family, or by my Catholic friends. This seemingly indifferent attitude, especially of my husband at times distressed me but I realize now that it was the best possible way. This was something that had to be decided between God and myself.

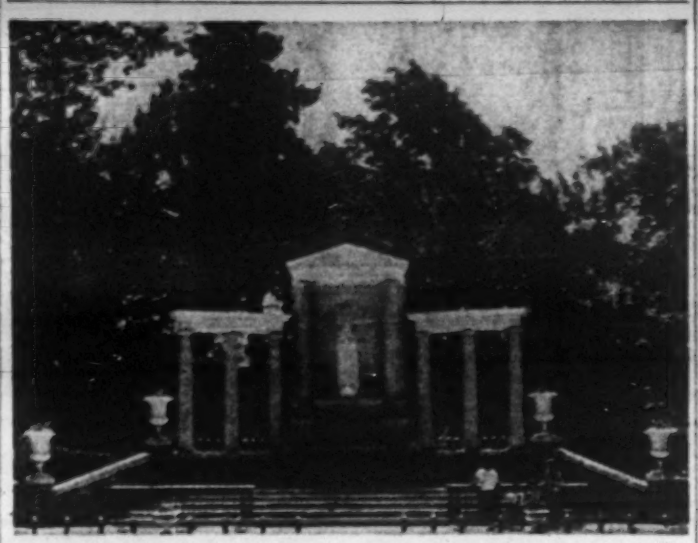
Finally, after almost two years, I returned to Father Holden for further instruction. After this, I could fully accept Catholicism with my mind, but I had not yet been blessed with the gift of faith. This, too, came about very gradually with constant prayer. It was almost another two years before I realized that I wanted to be a Catholic with all my heart and soul and mind and strength.

Once this point had been reached I was most anxious to make my profession of faith and to receive the sacraments. Still, I hesitated because I felt that, if at all possible, I wanted the approval of my parents. How could I explain it to them? How could I make them understand without hurting them that I had chosen a faith different from the one they had given me? Struggling with this problem alone, I took refuge in prayer and God strengthened me with His grace. I decided the wisest course was simply to announce my decision in a kindly way, stressing the happiness I had found in the Church and assuring them it would not in any way alter our relationship.

When I did, I realized as never before that God had blessed me with loving and understanding parents. When I told them, their only reaction was: "If you are convinced that this is what God wants, then it is the only thing for you to do." I realized then that my decision was not entirely unexpected, for my mother had advised me early in my marriage to attend church with my husband. To show their complete accord with my choice, they graciously and willingly consented to come with me when I was baptized.

Fully four years after I had my first formal instruction in Catholicism, I stood at the baptismal fount and when Father Holden in the words of the ritual said to me: "Mary Ann, what dost thou ask of the Church of God," I could answer sincerely, honestly and with the strongest conviction, "Faith."

My Faith has been a great joy to me ever since and a firm support that I had never had in my life before. Particularly do I find confession and Communion a source of pleasure and relief to my often troubled heart and soul. What can I say to God for all the graces and blessings He has given me? My whole heart and soul is summed up in those two beautiful words which express my gratitude to him: "Deo gratias!"



OBLATE SHRINE IN MAINE — The Shrine to Our Lady of Fatima (above) is situated on the edge of Acadia National Park in Maine. Many visitors to Bar Harbor pause at the shrine for a moment of prayer on their vacation. The shrine overlooks beautiful Frenchman's Bay on property that once belonged to Atwater Kent. The land was bought by the Oblate Fathers who have a minor seminary on the adjoining property. The large columns on either side of the six-foot statue were donated by the Henry Morgenthau estate. A novena in honor of Our Lady is being held at the shrine this week.

Answers To Brother Michael's Quiz

1. The Church does all that it does in the name of Jesus Christ.

2. The indwelling of the Holy Ghost enables the Church to teach, to sanctify and to rule the faithful in the name of Christ.

3. By teaching, sanctifying and ruling in the name of Christ is meant that the Church always does the will of its Divine Founder, who remains forever its invisible Head.

4. The Founder of the Church, Jesus Christ, is the invisible Head of the Church.

5. Christ gave the power to teach, to sanctify and to rule the members of His Church to the apostles, the first bishops of the Church.

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Gospel Story

Deaf And Dumb By Choice

ALBERTA SCHUMACHER

MATT GAVIN was a lot like some of the Catholics you know. He seemed a good man in some ways, but he never seemed to catch on fire with the love of God. He wanted to in a vague wishful way.

Lots of times he knew he should speak up for his faith in a crowd. Someone would cast a sly insinuation about a priest, and he would moisten dry lips and then hesitate till his courage was too weak. He would not defend the priest . . . or the doctrine . . . or whatever it was they attacked.

Sometimes they would tell him off-color stories. If he had been less the silent type, he would have excused himself, he would have told them he didn't want to hear that kind of thing. But that would lead to argument . . . and he was a silent man by nature. He was a little deaf, too, after so long, deaf to the little voice of conscience that tried to prod him.

Then there were his children. Somehow they got kind of out of hand. His wife begged him to share the responsibility of them. But they argued so!—and he was a silent man. Why not let her do the correcting when they stepped out of line? Why not?—and so he did. He became a little deaf to tales of their misconduct. It was easier that way for a silent man. It kept him from having to get involved in a lot of preaching.

His wife began protesting things he did. She said he was "letting down" in character, drifting with the crowd. But he was getting very deaf to her complaints . . . and silent. It is impossible to bring anything really out in the open to be solved when one party remains completely silent. After a while he did not hear his wife's protests.

All this time he was hoping the Good Lord would open his mouth some day and cause courageous words in defense of his faith, in protest against wrong-doing, and in explanation of right and wrong to his children, to flow from his tongue. He was hoping the Good Lord would help him to hear his conscience again before it was too late.

After all, didn't Jesus heal the deaf and dumb man in the Gospel? Where not the ears of that man opened and the bond of his tongue loosed? (Today's Gospel.) Miracles of faith happened even in these days. Men did go along in an indifferent haphazard way for almost a lifetime and then almost over-night turn into fervent zealous Catholics . . . didn't they?

One day it happened. His ears were opened and he heard himself. He heard himself shouting and cursing and abusing his family. He heard the same off-color story he had not protested coming from his own mouth this time. He was retelling it to another. Then he realized that his tongue had been loosed for some time. He had been expressed all the ugliness he had stored in his mind when he listened without protest because he was by nature "a silent man."

It was the opening of his ears to the ugly sound of his own voice that was a grace of God. That grace did not come by his hoping for it in a vague way. It came from the prayers and sacrifice of his wife who had petitioned God on his behalf. Improvement was slow and it came hard . . . but it came. This "deaf and dumb" Catholic began to find his right voice in a crowd. He challenged anyone who spoke falsely of his faith. He protested the off-color talk, and he assumed responsibility for the teaching of his children.

It seems to me we all know a lot of "deaf and dumb" Catholics such as Matt Gavin was. In hope of shocking and shaming them into using their ears and finding their tongues to use in behalf of what they know is right, I want to tell them about a deaf little woman I know who prays that her very bad hearing improve so she can better hear the sermons of the priest and the Holy Mass. She goes about doing good in spite of her handicap. She is a daily communicant. She prays, she sacrifices. Her tongue is eloquent in behalf of her beloved faith.

But her hearing remains poor. Won't you all pray for her? She prays for sinners all, and that takes in me . . . how about you? Her poor physical hearing does not handicap her in hearing the voice of her conscience though. She hears and she obeys, for she does all she can do to please God every minute of the day. God love her for her devotion. It is possible that she bears the cross of poor hearing because when she offers it up to God she wins graces for the obstinate lukewarm Catholics who deliberately do not hear and speak when they should.

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Our Sunday Visitor
HUNTINGTON, IND.

Ask Us Another

Editor's Note: A typographical error appeared in this column last week which made the author state exactly the opposite of what he had written. This paragraph appeared in the article:

"We retorted: 'You would be placed on an even position with us. You would try to prove that the Church you represent, called "the Church of Christ," was the original Church, and we would prove that the Church which we represent, the Catholic Church, was not that Church.'"

Of course, the word "not" should never have appeared in the last sentence. We apologize.

WHY do Catholics not receive the Eucharist under both forms? Did not Christ say: "Except you eat the flesh of the Son of Man and drink His blood you shall not have life in you"; and again "He that eateth My flesh and drinketh My blood abides in Me and I in him."

We might answer that question by asking why most Protestant denominations do not accept, as the early Church did, the literal meaning of those words of Christ repeated many times, as recorded by St. John in the sixth chapter of his Gospel?

Only a minority of non-Catholic Christians believe that the Eucharist actually contains the body and blood of Christ.

But the Catholic Church does so believe. It does not object to the reception of the Eucharist under both the form of bread and the form of wine. In fact, those who belong to the Uniate Greek, Slovak, Roumanian and other Rites, although in union with Rome, do receive under both forms.

You do not seem to be aware of a text contained in St. Paul's first letter to the Corinthians (1. Cor. 11:27) which reads: "Whosoever shall eat or drink the Chalice of the Lord unworthily shall be guilty of the body AND blood of the Lord."

It is the living body which we receeive in the Eucharist and, therefore, when we receive Christ's body we also receive His blood.

At the Mass the priest receives under both forms. But since in Catholic churches often on a single Sunday morning as many as 1,000 will receive Holy Communion at our Mass and since there is danger of spilling a drop of the Precious Blood, the Western Church requires Communion under one form only. If it were necessary to receive under both forms this would not be a valid excuse. However St. Paul says that we receive Christ whole and entire when we receive Him under *either* form.

If the Pope does not wear a belt with the number 666 on it, then please explain the Book of Revelations, Chapter 13?

The Pope wears no such belt. You are probably thinking of the tiara worn on his head at solemn functions. It is a fabrication that this bears the words "Vicarius filii Dei," as charged by the Church's enemies. The letters in Roman characters contained in these three words would add up to 666, but those words do not appear on the Pope's tiara.

The best exegetes hold that the pagan Emperor Nero, the cruel persecutor of Christians, was "the beast."

Who is the author of the prayers in the Rosary? Why repeat the same over and over?

The author is God Himself. The Rosary is constituted of the Lord's Prayer, which was taught by Christ Himself, and the words of the Archangel Gabriel, which were brought down by him as a message from God Himself.

Why should not good prayers be repeated? You are thinking of "vain repetitions." This repetition is not vain. The Angels in Heaven ever repeat "Holy, holy, holy."

Mary prophesied under the inspiration of the Holy Spirit, that "all generations shall call me blessed" (Luke I).

The Rosary is, therefore, composed of prayers which are not only truly Biblical, but the only ones proceeding directly from God.

Why do nuns wear different kinds of uniforms?

Usually the foundress of a sisterhood selects or designs the habit which the sisters under her are to wear.

Why didn't John the Baptist baptize infants?

John's Baptism was not the Baptism which Christ declared to be necessary for salvation. John's Baptism was called "the Baptism of Penance."

Most of his disciples later became the disciples of Christ and for them and us there is a different Baptism, performed in the name of the Holy Trinity.

GOD LOVE YOU

Most Reverend

Fulton J. Sheen

A father one day said to his little boy: "If you are not good, your father will not love you." We said to the father: "That is not true! No matter what the boy does you will always love your son. When your son is good you will love him with a love that makes you glad; when your son is bad, you will love him with a love that hurts you. But you can never help loving him."

How often when people hate us for doing wrong, our return to virtue is delayed! How quickly, we seek to return when we know the one whom we hurt loves us still.

God loves you whether you help spread the Church in foreign lands or not. He loves you whether or not you deny yourself a luxury, such as a new hat, or an expensive dessert to help feed the starving in India.

But He cannot bless you as much in one case as in another. A father can never bless his son with a college education if the boy fails to complete high school. The father's will to do good to the son has not changed, the son has merely impeded that will. So with our lives. Our failure to make sacrifices for the Holy Father's Missions is like keeping the blinds down and wondering why we have no sunshine.

No one who ever made a sacrifice for the Holy Father's Missions expecting nothing thereby, was ever unblessed. Thousands are telling us of their blessings that are born of their giving up something to spread the faith among 1,100,000,000 pagans. God loves you anyway. But GOD LOVE YOU means you fulfilled your side of love.

GOD LOVE YOU to the following: to M. A. J. for $2. "Just a little sacrifice to help increase the family of Our Lord." . . . to C. H. for $13. "Enclosed is my sacrifice for the conversion of a friend. God truly rewarded my previous sacrifice. In giving up a nylon dress, I hope God will clothe my friend with His grace." . . . to T. G. for $10. "I am in Korea and in our chapel there are no collections, so I feel this is the best way to support the Church and help our Missions." . . . to J. H. for $3. "I will give up beer for the next two weeks so that a missionary in Africa or China may be able to buy wine for the Mass." . . . to D. S. "I was going to use this $2 to buy a bird but thought of how much more it would help some poor priest in Africa." . . . to the Bingo Club who sent $550, their sacrifice for the Holy Father's Missions . . . to the girls who made things for a bazaar in their yard. "We sold almost everything and made $11.23 which we send for the Chinese who are cold and starving." . . . to A. S. "A few months ago I received a retroactive pay adjustment of $25. Since I didn't send it to the Missions then, I am enclosing $30—interest on the original amount." . . . to Mrs. L. S. for $2. "A while back I sent $2 which made me feel so good spiritually that I've decided to keep sending small amounts as I can afford them." . . . to J. S. for $10. "We have had a car for sale for nearly four months. As we were anxious to get it sold, we promised the Missions $10 for a quick sale."

If one of the decades of your beads was yellow, you would always offer it for the conversion of Asia. Pray for the Missions on a World Mission Rosary. At your request and a $2 offering to the Missions, we will send you a World Mission Rosary blessed by me.

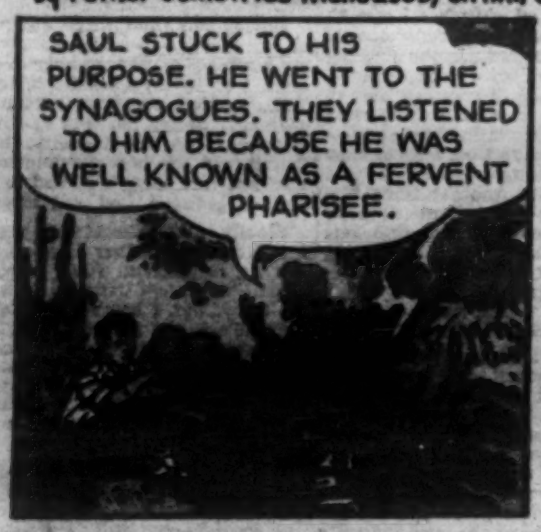
Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

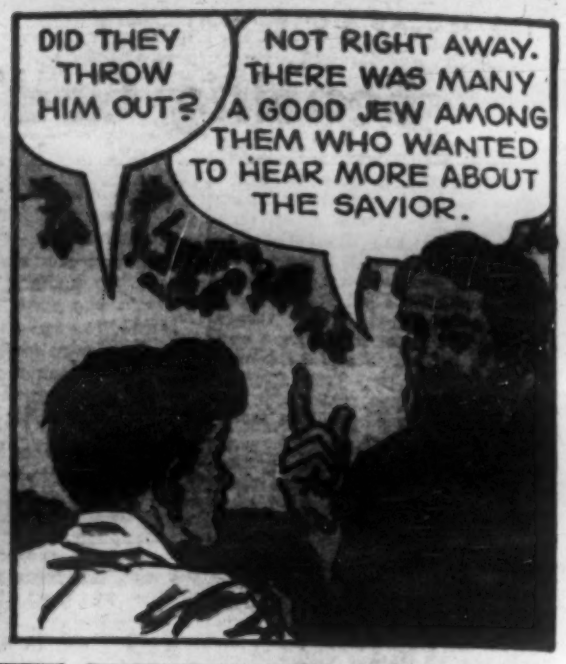
Red Dooley's [illegible]

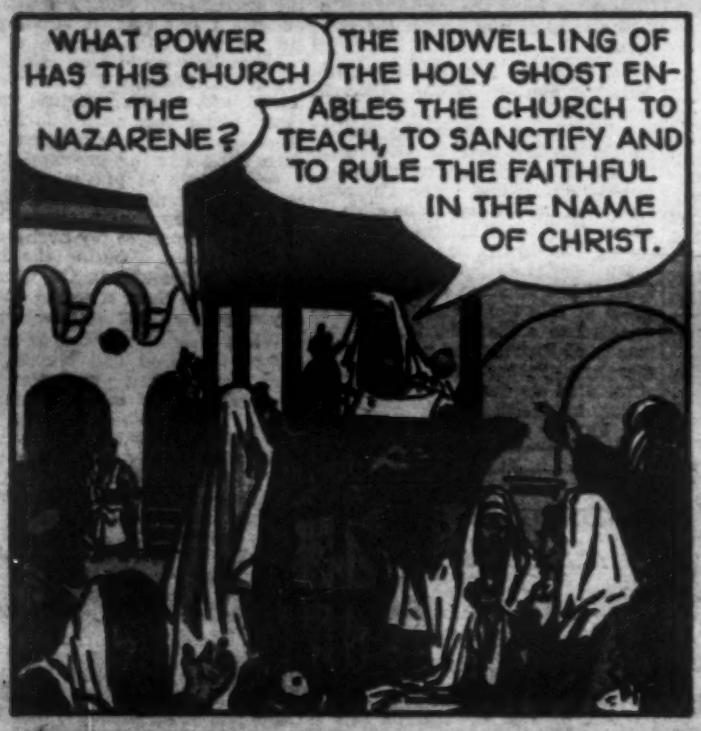
ARTIST:
RICK HACKNEY

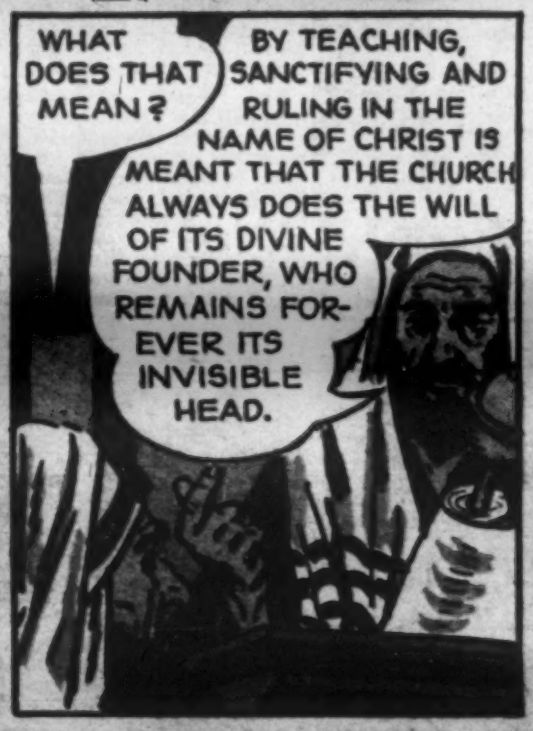
BROTHER MICHAEL'S Magic

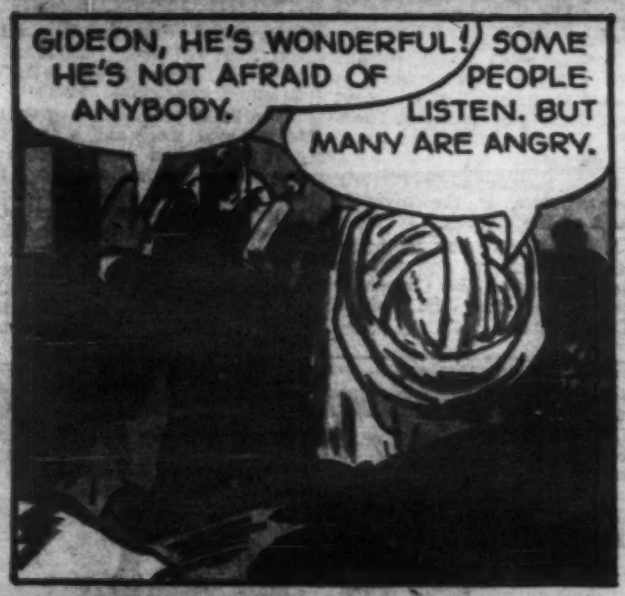
by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Burbank

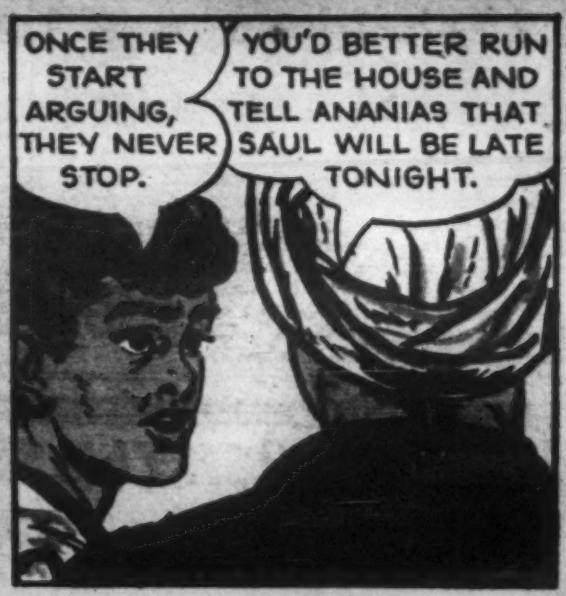


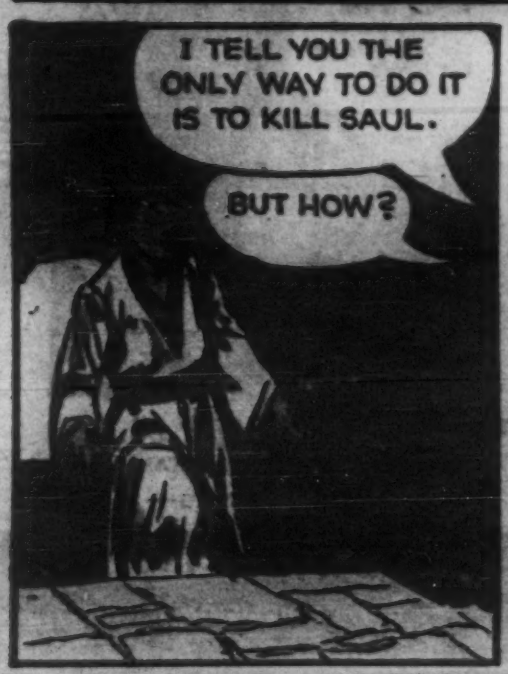


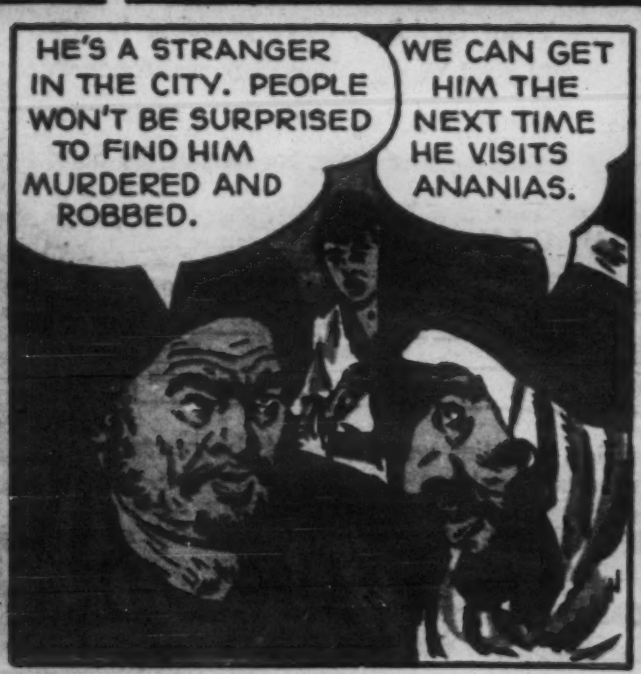












Father Conroy Talking

For Dads Only

(Summer Series)

SOME time ago a father of nine children told me a thrilling story, part of which I feel you other dads should be let in on.

Seems that the boy, 17 years old, had fallen in with bad company. He began to act tough around the house, pushing his little brothers and sisters around and all that sort of thing. Also disrespectful to his mother and dad.

In between times, surly and silent. No one could get a word out of him. No explanation for why he was coming in late or where he had been. Perhaps I should say here that the dad in question is a daily communicant and though an active Catholic, his family comes first.

Well anyway, the boy came home at 11:00 one evening. Mother and dad were still sitting up reviewing what had been a strenuous day for both. The boy walked right by them without a word and started upstairs to bed.

At this point dad decided to bring things to a halt. He called the boy back, and excused the Mrs. who was a little frightened at how "her men" were going to get along.

I shall leave the next few moments unrecorded. But anyone who wants to know what happened can have the answer by writing for it. Suffice it to say that the boy broke into tears. He and his dad sat down and had a long talk. In fact it lasted until two o'clock in the morning.

As the dad put it to me, "Father, it was awful. The boy was really in deep. More than that he was lonely. He was keeping all that stuff to himself. He was going through a living hell and trying to put up a front. He wasn't happy. He was plain miserable!"

But here is the clincher: After finishing the long and consoling session—consoling for both dad and son—dad suggested that the next thing for the boy was a good confession. The boy agreed. Dad reached for the phone—at two in the morning, mind you—and called the priest.

A sleepy voice on the other end of the line.

"Sick call?"

"No, Father. Someone to go to Confession."

O. K. with Father, but he'd be a few minutes waking up and then he'd go over to church. The priest knew that voice well and he knew from experience that there was a soul in tow.

Fifteen minutes later perhaps, dad and son went to Confession, dad in one side of the box and the son in the other. All of this unrehearsed drama, all of this dogged fight for a soul, the soul of "my baby" as the dad put it, in the dark hours of early morning.

But the drama, the fight was not over with Confession. The next morning—within a few hours, that is—dad and son were side by side at the Communion rail.

Winning Combination

Winning combination — d a d, priest and son. But it took all three to do it. For the moment though, a word to all dads. There are far too many cases where the dad just sires the family, so to speak. He doesn't father it. He retires into the background when trouble arises. He is inclined to let the mother rule and guide on all family matters. There may or may not be reasons for this "retirement plan," but it's the cause of a lot of juvenile trouble in society today. Dad is simply shirking his responsibility.

There was never a time when the influence of the father was needed in the family more than it is today. He is rightly—by natural and divine law—the head of the family, the most important unit in society. He can abuse his authority or reject it, but the authority is still his.

This, by the way, has a striking way of revealing itself in the contacts I have with parents both personal and through the mail. The great majority of questions which come to me are put by mothers of families, not the dads. Not only this, but in many instances, along with the question comes the added note "but his (or her) dad just says nothing . . ."

The dads of the country seem to have few worries along these lines.

Yet, I just wonder how many juvenile courts, child psychologists and elaborate youth counselling systems would really be necessary if these dads would only wake up and take an intelligent, fatherly interest in the affairs of their own families.

A Citizen Writes About

Father Wegner Of Boys Town

CLIFFORD STEVENS
Boys Town, Nebr.

THOUSANDS of people have heard of Father Flanagan and the Boys Town he made famous. The man and his work have taken a permanent place in the heart of people everywhere. To those who know of Boys Town, of no less interest is the man who took Father Flanagan's place: Monsignor Nicholas H. Wegner.

The quiet, soft-spoken priest who has filled the very big shoes of Father Flanagan was the eleventh child of twelve children. He was born at Humphrey, Nebraska, on July 8, 1898. He is of German and Alsatian descent and reflects the deep piety and studious traits of his ancestry. As a boy attending the elementary school at Humphrey he became quite a proven baseball player. In fact, he used his ability as a pitcher to pay his seminary expenses while studying at St. Joseph's Seminary at Teutopolis, Illinois. He pitched for local baseball teams and was able to earn from $25 to $50 a game. He was a crackerjack pitcher and he caught the attention of scouts for the Chicago Cubs, who offered him a contract. The offer was tempting, the Monsignor tells us, but his heart was set on another goal.

Nicholas Wegner went from Saint Joseph's to the major seminary at St. Paul, Minnesota, where he studied philosophy and theology. Later, he was sent by his ecclesiastical superiors to the Gregorian University in Rome, where Father Flanagan had studied for a brief period before him. At the completion of his studies there, the young cleric received the degree of Doctor of Sacred Theology, S.T.D.

Ordained In Rome

On March 7th, 1925, on the feast of Saint Thomas Aquinas, he was ordained priest at the mother of all churches, Saint John Lateran in the Holy City. His later studies were to include two years at the Catholic University of America where he received his J.C.L. degree.

What was it that inspired the second director of Boys Town to become a priest? It was "the good work performed by priests" he tells us, "the sacrifices they made, and the interest they manifested in the well-being of people." If this was his inspiration, it was also to be the road he himself was to follow.

Cares For Big Family

As director of Boys Town, many responsibilities and duties fall upon his shoulders. Like so many persons in administrative positions, like a bishop, a president or a pope, Father Wegner's time is not his own. A lover of biographies, he has little time for reading these days. From early morning, and often far into the night, he is working for the family that Father Flanagan has left to his care. In many ways, his duties exceed even those his predecessor had. The Boys Town of today is immense, housing 900 boys, with departments and personnel greater than Father Flanagan knew. Besides being administrator, Msgr. Wegner is a priest who must hear confessions, read his Breviary and preach sermons.

Since Msgr. Wegner's coming to Boys Town the new building projects started by Msgr. Flanagan have been completed. Their completion brought Cardinal Spellman and Cardinal Stritch to Boys Town for their blessing. Recently, a new Boys Town hospital was begun and in later years other buildings will undoubtedly take their place beside the many already built.

Msgr. Nicholas Wegner

Msgr. Wegner carried out one of the fondest wishes of Boys Town's founder when he encouraged and inaugurated the Boys Town Alumni Association. This Alumni group is one of the largest in the nation, with chapters in the larger cities. Former citizens are thus kept close to Boys Town and to their friends of former days, and Msgr. Wegner is able to keep the large family together and to preserve among former boys the happy spirit of their Boys Town days. Each year a national convention is held at Boys Town and representatives of each chapter attend. It is a rare occasion for all who are there; old friends meet and talk long into the night about their days at the City of Little Men.

Father Wegner has his office in the administration building at Boys Town. Here he is occupied with the business of the home all day. In close collaboration with him here are Father Edmond Walsh, a young priest who came to Boys Town in the days of Father Flanagan, the Welfare Department which is just down the corridor from his office, and "Pat" Norton, business administrator of Boys Town, who has been there as long as anyone can remember. These and other members of his staff help in the work of sheltering, educating, and training the citizens of this little community.

Besides his work as an apostle for Boys Town, which takes Msgr. Wegner at different times to all parts of the country, there are two activities especially which bring him into contact with the public: the concert tours of the Boys Town Choir, and the football trips of the football team. These trips are yearly events. Before him, Msgr. Flanagan went with his boys to encourage them and cheer them on. Now, Msgr. Wegner does the same. In 1952, the Choir appeared in concert halls from Los Angeles to New York's Carnegie Hall. The football team played in Detroit, in Rochester and other cities.

Compared To St. John

Although Msgr. Wegner is like Msgr. Flanagan in his dedication to his work, he is unlike him in other ways. Msgr. Flanagan might be compared to Saint Paul; Msgr. Wegner to Saint John. Incidents in the former's life bring out his Pauline characteristics. The incident of the Orange Bowl is one. Boys Town was to play a Florida team and traveled all the way to the Orange Bowl to play it, only to discover that two of its best players were barred from playing in the Bowl because they were Negroes. Msgr. Flanagan wanted to cancel the game, and would have done so, if the two Negro players had not gone to him on the side and talked him out of it. During the game, one of the Negro players acted as water-boy for his team, and once between plays he rushed out onto the field with his bucket and towels. Up in the stands a man rose to his feet and shouted: "Get that black so and so off that field."

Down on the bench where the Boys Town players were seated a figure with a black hat and coat stood and looked in the direction of the outburst. Then, with the Flanagan fury ablaze he started towards the stands. The man who had spoken started for the gate, trying to make apologies as he ran: "I'm sorry, Father, I didn't know you were down there, Father." The lesson that this fighting man gave to those Florida crowds must have had an effect, for the rules regarding colored players in the Orange Bowl are not as strict as they used to be.

No incident that I know of is at hand to illustrate the character and personality of Msgr. Wegner. He is quiet, unassuming, friendly, and loves conversation. If one can lure him into a conversation (and it's not difficult) one can spend a very profitable few minutes. He is a scholar and a thinker, and all priest. He stops his car, or slows down where a small crowd of his boys are playing, and they ask him for a ride. He takes them for a merry ride. He speaks to them in sermons or conferences, and inculcates the basic virtues, not eloquently, for he is not an orator, but simply and from the heart. He is a gentle priest, and very kind.

In future years, Boys Town will be bigger than it is today. Many more thousands of boys will have passed through its doors, and gone forward in life the better for it. People will never forget Msgr. Flanagan, who was and is the heart and spirit of Boys Town. His was the lion's share. But in all of this, too, in the blood, sweat and tears of it, another man has a part. And history will show that Msgr. Wegner's part is not a small one.

Complete Obedience

After finishing Mass in one of his mission stations, Father Gerard Green, a Maryknoll Missioner in Merida, Yucatan, turned to the people and said, "Kneel down everyone I'm taking our Lord to a sick man!"

He walked to a house some blocks away and administered Communion. Afterwards he had breakfast and talked to the family.

When he returned to the Church an hour later, everyone was still kneeling as he had left them!

With Which Crowd?

Do You Conform?

Dear Jane:

MY married sis says in a few years I will think differently about a lot of things. She says that when I get a little older I won't even want to dress exactly like all my friends and be as much like them as possible in all ways not offensive to God. It seems strange that a girl could change that much in just a few years.

Why, Jane, you know how a girl whose clothes are different and who doesn't know any of the latest expressions sticks out like a sore thumb! You just aren't anybody unless you fit in with the crowd.

Still, it isn't only sis. Daddy always worries about my trying to be like the crowd, too. He says it isn't so bad if I always pick the right crowd, but he thinks it important that I learn to stand on my own two feet besides.

We Must Be Different

All this discussion got me to thinking. I mean, I almost worried about things, and when I almost worry, I pick up a good book and forget my troubies. I was reading all about the lives of the saints, and the book was so well written that the saints just "came alive" for me on the printed page. I wanted to be like them, and I began to see that to be like the saints I would have to step out and be different from the crowd. It isn't enough just to avoid mortal sin with the crowd. You have to speak up with great courage and learn to be a real leader.

At first I thought I couldn't do that, for I have never been the eloquent type. I wouldn't even say I am what you would call courageous. Then I read how the saints called on God in times of stress and He gave them all the strength they needed.

Jane, I wouldn't tell everyone this, but I tried being a leader a few times and calling on God for the strength to do it, and it worked marvelously! I am going to practice the art of being a leader with the crowd just the way you practice anything else you want to learn to do well.

Anyway, if, as sis says, I'll want to be different about a lot of things in a few years, I might as well work into it gradually, starting now. I have far more desire at present to conform to the rules of the "holy crowd" of saints than to conform with my own particular set of friends. I asked Daddy if that was real courage showing up, and he said it was mostly the grace of God. What do you think?

Till next week,
Anne

Vocations — Women

Be A Missionary Sister

Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address:

Mother Provincial, Techny, Illinois
(Techny is 10 miles North of Chicago)

ONE LIFE TO LIVE

Young ladies between the ages of 16 and 30 years, unmarried, will find peace and joy in serving Christ in Hospitals, Schools, and Homes for the Orphans and the Aged.

Write to
Franciscan Sisters of the Sacred Heart
372 N. Broadway, Joliet, Ill.

Vocations — Men

WANTED YOUNG MEN TO SERVE GOD ON TRINITY MISSIONS IN U.S.A.
Missionary Servants of the Most Holy Trinity
Write Father Gilbert M.S.S.T.
Desk O Silver Spring Maryland

Jordan Seminary

Menominee, Michigan

offers the use of its facilities exclusively for the training of DELAYED VOCATIONS to the Priesthood. YOUNG MEN who have completed three years of high school education are welcome to obtain information on accelerated courses in Latin, Greek and other cultural subjects by writing to:

THE REVEREND REGISTRAR
JORDAN SEMINARY
Menominee, Michigan

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Our Sunday Visitor
HUNTINGTON, IND.

Young Readers and Writers

ALMA SAVAGE, *Children's Page Editor*

Letter from Alma

TWO weeks ago I wrote about the letters I hoped to receive from our young contributors telling of their vacations. I've been thinking of the many ways in which we can travel on these vacations. To name a few, we can go across the country by automobile, plane or train. I once had a friend who said she was weary and tired, and she had to get away for a change. She said she hadn't quite decided how she would go, but she would choose one of the three B's. To her this meant

Bicycle, boat, or book.

Her friends knew very well which she would choose. She would pick a spot in the world she wanted to learn about, and she would not be limited by the high costs of travel or the problem of time and space. She would visit that place on the wings of a book.

It may be that a good many of our young readers and writers are not destined to go away from home this summer. But that doesn't mean any limitation in their traveling. They can do it, as my friend did, by book.

Would you accept the challenge on this? Write me a letter about a make-believe trip, not by train, plane or boat, but by book. Read about some far off land that interests you, then write me a letter. I would like to print the most interesting ones.

Around The World

While our young contributors are writing their experiences, I will accept my own challenge and write about one of my visits. A few days ago, accompanied by a friend, I found myself at the Maryknoll Motherhouse which is in the country not so very far from New York City. From the grounds of the large handsome seminary building you can look down toward the Hudson River winding its way to the sea.

This was the lovely setting where Bishop Francis X. Ford, M.M., had his seminary training. You remember a few weeks ago we spoke about Stone in the King's Highway in which his inspired writings were gathered.

In visiting the seminary we had the joy of talking with Father John J. Considine, M.M., who has just returned from a trip around the world. This extensive travel is not new to him for he has been around the world twice before. I hope you will go to the library and find some of his fine books about far off lands. Ask first for Across A World, and that will lead you to some of his other books.

Father Considine has written a few pages of very helpful advice for young people who want to learn to write. This came about when a girl from a school in Kansas wrote asking his advice. Go to the library and ask for The Book of Catholic Authors (third series), edited by Walter Romig. In it you will find an account of Father Considine's interesting life, and also much excellent advice for young writers. His own thrilling background in the priesthood is an inspiration for a reader of any age. This is a good project for our young contributors this summer.

Prayer

Jesus, your presence is the light that dissipates the darkness of our minds filling them with the divine radiance of Your truth. It pierces the clouds of doubt and difficulty, bringing the light of assurance and understanding. It reaches into our cold hearts warming them with its fire. It penetrates into the dark places of our lives dispelling the shadows of discouragement and sorrow, sickness and weariness that lurk there, bringing comfort, joy, health of body and soul, refreshment. It is the rainbow that brings happiness to our hearts after the storms of our troubles have been dissipated. It is the strength that will sustain our weakened faculties in our last hours, and it will be the radiance that will light our way into the bright new world death will open to us.—Action Now!

About Two Abbeys

MARIGOLD HUNT

ON the west side of England quite near Wales, there is a place with the odd and rather nice name of Much Wenlock. When I found out that there is another place near by called Little Wenlock, of course I thought "Much Wenlock" must mean "Big Wenlock," but the funny thing is, it doesn't. This place used to be called "Monk's Wenlock," because it is the little town that grew up around a very large Abbey full of monks! After the Reformation, when monks weren't allowed any more, and the Abbey was deserted, people forgot what the name meant, and "Monk's" somehow turned into "Much."

The first beginnings of this Abbey go back a very long way indeed. It was first built by nuns who were driven away by Danish pirates, long, long before William the Conquerer came to England in 1066. The Abbey has been rebuilt and added to a great many times since then, but you can still see a little of the very oldest buildings of all.

Later on, monks from France came to Much Wenlock, and it grew to be a very large and very rich Abbey indeed. But at last came Henry the Eighth who drove the monks away and stole all their treasures and the Abbey was left deserted. Most of the buildings fell into ruins as time went on, and what were left were used as cowhouses and barns, and anyone who wanted stone to build with came and took it from the ruins.

Then people began to think that what was left of the lovely old buildings was worth preserving. So they stopped the stone being taken away and turned out the cows, and repaired the least ruined part so that it could be lived in. The people who came to live there made a garden round the ruins and now, after all this time, Much Wenlock Abbey is a show place that people come to look at from all over the country.

This summer the ruins were floodlit in honor of the coronation, and I was in Much Wenlock, so of course I went to see them. They looked very beautiful indeed, but I couldn't help thinking how sad it was that there were only ruins to look at, instead of a whole great abbey full of busy monks.

Finding Strange Things

There is only one thing besides the ruins that the monks from France left behind, and I don't believe you would ever guess what it is. You know that people in France like to eat snails? It's one reason I'm rather glad I'm not French. They have to be a special kind of snail, though, a sort you find in France, not the ordinary English kind. Well, the French monks must have brought some with them from France, because you can still find French snails in the garden around the ruins!

There are many ruined abbeys in England that are show places now, and people who are not Catholics often think of monks as people who used to live there ages ago, and don't realize that there are still plenty of them about now. But just after I was in Much Wenlock I went up to Scotland and there I saw another Benedictine Abbey, not in ruins, but built up! It was very cheerful indeed to go from those tidy old ruins to this Scotch Abbey which was anything but tidy, because it was in the middle of having the Church part of it enlarged so that it will be three times as big as it was before.

I asked one of the monks there whether the ones at Much Wenlock wore the same kind of habit he did, and he said he expected so, though nobody could be sure. They were a special kind of Benedictine called Cluniacs, he said, and there are none of them left now, and no one ever happened to say whether they wore the ordinary black Benedictine habit, or not.

"But," he went on, "they kept St. Benedict's rule, as we do, and probably looked very much as we do, too."

It was interesting, wasn't it, to go from the ruins of an Abbey that began more than a thousand years ago to another one that is being got ready to last the next thousand years?

This Scotch Abbey is at a place called Fort Augustus, in fact an old fort was the beginning of the new abbey. If Alma has room on her page next week, I'll tell you how that happened, and something else rather surprising about this abbey, too.

Too Late

The pious but cranky old lady who lived alone was piqued because her neighbors failed to invite her to their picnic. On the morning of the event one of them called, apologetically, to ask her to go along.

"It's too late, she snapped. "T've already prayed for rain!"—T.J.M.

Monsters
AND SUCH

HAVE you heard of the Loch Ness monster? He is supposed to be a fresh-water cousin of the Great Sea Serpent. I'm sure you have heard of him. Well, the Abbey at Fort Augustus is built on the banks of Loch Ness and people sometimes call it "the monstery" instead of "the monastery"! There have been a great many other jokes made about this monster, but the monks at Fort Augustus are quite sure he is real, and no joke. You'll see something about him here next week.

Chats Out Of Church

A Beautiful Picture Speaks

FATHER RAY GRIBBIN

Hello Boys And Girls!

YOU have done it, I am sure. You have been playing with other boys and girls and you have pretended many times that you traveled to some far-away city. Because cities far away are wonderful places. You can make them up in your minds. You can put them on a mountainside, or in a valley. You can have castles, if you like, with high walls and towers. You can have anything in your city that you want. And if you want the most wonderful things of all then you have Venice, the city in Italy that has canals for streets, steam boats for trolley cars, and gondolas for automobiles.

Venice is a city that gets into everyone's dreams. It is old. It is unusual. It is beautiful. And it has in it the church of Santa Maria Gloriosa dei Frari.

Now I know very well that there is hardly a boy or a girl in the whole United States who knows what is so wonderful about that church. But don't get impatient. Let's go inside and see.

I'll hold open the heavy curtain on the door and all of you can come in. There. Now the first thing you notice is that it is cool inside, and rather dark. Then you notice that there are statutes all around, and tombs, and on the wall there are paintings. It is because of one painting that we have come. And we will find it— there, behind the main altar.

As you come over to look at it I will give the sacristan a dime, to help pay for the electricity, and he will turn the lights on. Now take a big look. You see Our Blessed Mother rising up into heaven on a cloud. Her hair is dark. She has a beautiful, holy face, and her clothes are all red. This is one of the most famous paintings in the world, The Assumption by Titian.

Now we remember that next Saturday is the Feast of the Assumption, so we think about what the painter has tried to paint for us. He has tried to show us a Lady who was holier than any other human creature who ever lived. He has tried to picture the holy Mother of Jesus. She was still young when Jesus was born. And she was not very old when she herself died. But she was very holy. She was so holy that God just didn't want to wait until the end of the world to put her soul and body together.

Soon after she died, and was buried, God took the wrinkles from her holy face and the gray from her hair. He made her more beautiful than she had ever been before. Then He sent a group of angels to carry her right up to heaven, so that she could be with Jesus, forever.

After all, Our Blessed Mother never had the sin of Adam on her soul. And if Adam had not sinned he would never have had to die. God would have taken him into heaven alive. So, while God did let Our Blessed Mother die, He did not let her stay in the grave. He put her body and soul together and took her to heaven.

That is what the picture tries to say, when the church bells ring and you are on your way to Mass to receive Our Lord and celebrate with Him the feast of Mary's Assumption.

Readers of Our Sunday Visitor are asked to send Catholic literature and religious articles to Rt. Rev. Msgr. Anselmo Lazo, F.F., San Fernando, La Union, Philippine Islands.

Dreaming

RICH MICHALSKI
Grade 5, St. Paul the Apostle School, Pine Lawn, Missouri

WHILE I kneel in church each day,
I dream that I am far away
Way up high in the heavens above
Seeing God and all His love.

I see the angels guarding their King
I see the angels who sometimes sing.
I see an angel with a harp
I see Our Lord's most precious heart.

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Why Catholics Are Misunderstood

MARGARET MARY DUNN

I am, let us say, a 15 year-old Protestant student in the sophomore class of a public high school. My parents, although nominal members of a church, are not interested in religion. They sent me to Sunday School when I was younger, but now my church affiliation is mostly in a young people's group that meets socially on Sunday night.

Religion, therefore, hasn't a very deep meaning for me or my family. I don't know what "being a Catholic" means. I like the Catholic kids in our neighborhood. But I know my parents are suspicious of Catholic priests and their Pope. I've heard sermons preached in my church against the Catholic Church.

With this background I begin my study of World History, and come to the Reformation. In the opening paragraph of our text, "Man's Achievements through the Ages," by William Habberton and Lawrence V. Roth, published by Laidlaw, my mind is conditioned with this, "You will remember from your study of the medieval Christian Church that it demanded that all people belong to it and follow its rules. It was dangerous indeed for a man to criticize the Church. It had the power to make him an outcast, to destroy him economically, even to have him burned at the stake as a heretic."

In the second paragraph we wade right into what the historian de Maistre calls "a conspiracy against the truth." In dealing with the Waldensians, the book says that Peter Waldo parted company with the Church mainly because he believed all people should be allowed to read the Bible. There is no explanation then, or ever, why it was impossible for Bibles to be numerous enough for general reading at that time.

I, the writer, turned at this point to the word "Bible" in the Index. My 15-year-old student would not be apt to do so. But even if he did his learning would not be increased, only his bad opinion of the Catholic Church. He would find only two references to the Bible.

One says, "The translation of the Bible into Latin by St. Jerome was also of great importance. This translation, called the Vulgate, was used by the Church. Only Church officials were allowed to read it."

The other reads, "The English translation of the Bible was exceedingly popular with all classes. It was placed in every church for all to read."

That St. Jerome did his translation about a thousand years prior to the advent of the first printing press and the English edition of the Bible is not mentioned. The writers' purpose is accomplished when they imply that the Reformation gave the word of God to lay people.

Thought Suggestion

This pattern of clever and subtle bigotry runs through the entire book. As an example, there is absolutely no mention of the fact that the first book to come off Johannes Gutenberg's printing press was a Catholic Bible, or that it is regarded as one of the treasures of the world today. Nor is it recorded that Gutenberg himself was a Catholic. But with vicious slyness the student is told in one sentence, "Printing was immediately recognized as a powerful influence," and in the very next that, "The Church forbade the Christians to read certain books." This crafty method of thought suggestion is used too often to be mere chance or coincidence.

It is rather the deliberate and highly successful method by which historical facts are suppressed or distorted by the bigots, agnostic, free thinkers, and their like who are having so much to say about how our children are to be educated in our public schools. Under the guise of scholarship they reveal every iota of information and every scrap of misinformation that reflects discredit on the Church; but conceal, omit or slyly color any mistake, suggestion of cruelty or persecution on the part of Protestants during the Reformation.

A sample of this deviousness would be that the authors after writing that a Church Council had John Wycliffe's body removed from its grave and burned, and its ashes scattered, plunge immediately into an account of the peasant revolts. This follows so closely and cleverly that my 15 year old student, studying the Reformation with no other background of information for comparison, would naturally and inevitably gather the impression that the crushing of the peasants was the evil work of that brutal, cruel, arrogant Catholic Church.

The name of Luther is not even mentioned, much less connected. Nor is it told that he sided with the nobles against the peasants, urging them to put down the revolt by any available means. That the means they used resulted in the bloody deaths of 50,000 peasants is not disclosed. This massacre is dismissed with a vague, "but he (The King) promptly had their leaders pursued and slain."

It would be impossible to expose in one short article a full account of the mischief, deviltry and cunning employed by these anti-Catholic pseudo-historians in this one book alone. The lies, the bigotry are there on every page. The usual, "During the 15th century the Church was granting indulgences in exchange for money. This meant that those who had committed sins would not have to perform the customary penance prescribed by the priests if they had paid for their indulgences," is there. Plus the added attraction that, "The Archbishop of Mainz paid the pope the equivalent of $67,000 for the right to sell indulgences in Thuringia and in Saxony, two German States."

The Catholic definition of Indulgences, the spiritual requirements necessary to obtain them, are naturally not given. If they were, even a 15-year-old might note discrepancy between fact and assertion—and that would destroy the purpose of history falsifiers!

They even go as far as to state that Thomas a Kempis in his Imitation Of Christ held the doctrine, "that the spirit of man could be at peace with the spirit of God, that man could pray directly to God, that priests and saints were not necessary." What clever writing! What subtle misunderstanding!

Says Its Incredible

It is incredible that men who consider themselves scholarly enough to write history should employ such careless sentence structure as these writers use regularly. And if they did, a text book necessarily passes through so many different hands that any such slips would be caught and corrected before the final draft if they were really made in innocence and unawareness. I believe they are intentional and serve a dishonest purpose.

This is another example: "People feared the dark; they believed in witches; they thought less of life on earth than they did of life in heaven." Now, any 15-year-old mind would know it was stupid to be afraid of the dark or to believe in witches. Wouldn't he conclude then that it must be equally stupid to think too much of Eternal life since it is lumped in the same sentence with these other absurd superstitions?

Historical characters are equally distorted and falsely portrayed. The tyrant Oliver Cromwell is described as a "middle class Englishman who hated tyranny."

And the adulterous Henry VIII is portrayed as "Physically strong and attractive, wealthy and wise, this young king wrote poetry, composed music, and lived a vigorous and full life."

Challenged, I suppose the writers would exonerate themselves by pointing to the words "young king." They are unbelieveably adept at this sort of slyness, and know full well that the average student reading history in school won't note that they say "young king" but will automatically gather that this is to be the measure of the man as history has judged him.

Old Lies Retold

The new state church under Elizabeth, we are told, "satisfied the larger part of the English people." Just like that! — the "Good Queen Bess" legend is preserved intact. The Protestant Reformation is framed in glory, and one more generation of Protestant children are thoroughly indoctrinated in fear, horror and suspicion of that scheming, unholy Catholic Church!

All the lies of the past are sown on fertile soil once again. The bigotry and hatred of the past is kept alive in our public school system which is supposed to stand —a monument to democracy and brotherly love!

My 15-year-old student is hypothetical only on paper. Actually, he is very real. He, and his contemporaries, are in the sophomore classes of many public high schools throughout the country. The text book I quoted from is neither hypothetical, obsolete nor rare. It is a text book being used now by our public schools, at least by some of them. It is to be presumed there are many more like this one. But in using this particular book as an example and sample it was my hope that other parents might be startled into investigating the contents of the text books their children are using. And what is more important—be shocked and angered into doing something positive and constructive about it.

The Cure Of Ars

Saint For Our Times

M. D. AMATOR

Political upheavel and religious persecution were prevalent in the part of France where little Jean-Marie spent his childhood. Even the crucifix and other religious emblems had to be removed from the homes of Christians in Dardilly, near Lyons. The young boy had to make his first Holy Communion in secret at the nearby village of Ecully. He was 21 years old before he had a chance to receive the holy sacrament of Confirmation from Cardinal Fesch at the same place.

Jean-Baptiste-Marie, as he now signed himself, earnestly desired to become a priest, but it looked as though all was against him. He knew nothing of philosophy nor Latin, but the holy priest, Abbe Balley of Ecully, helped tutor him privately. Soon, however, he was called up for military service, but having become violently ill, was unable to go. This mattered not in the eyes of the officers who considered him a delinquent conscript, and young Vianney had to flee into hiding in the Cevennes, in order to escape Napoleon's police.

Later he was sent to study at the seminary of Lyons, but was soon dismissed because of his inability to learn. His good friend, Father Balley, gave him additional coaching and instruction, but again the pious young man failed the examinations for ordination. Finally, in his thirtieth year, when the vicar-general again gave him the examinations, he permitted him to be ordained and to be assistant to Father Balley.

After the death of the holy Abbe a few years later, the Abbe Vianney was appointed pastor of Ars, a village from which the practice of religion had practically disappeared. In this small parish of 250 persons, he labored for 44 years. Added to his zeal and prayers for the conversion of his people were the most severe penances, but after 20 years he had transformed Ars into a most fervent Christian community.

Word of the holiness of the Abbe Jean-Marie Vianney spread and soon Ars became celebrated throughout Europe. It was not unusual to have more than a hundred thousand pilgrims at Ars within a single year. For 30 years, the holy Cure spent from 16 to 20 hours a day in the confessional. People from all over France flocked to the confessional of the little country pastor who could read their hearts.

Naturally the devil did not like this man who was so powerful in drawing away from him the souls he had already enslaved. And for the last 30 years of his life, the Abbe also had to endure the daily torments of the demons. One night they went so far as to set his bed on fire. At other times they would torment him by their hideous cries and noises, or by appearance in the most terrifying figures and forms. But all their efforts gained nothing with the holy man of God, as he proceeded to offer this additional suffering for the salvation of still more souls.

Today's feast of St. John-Mary Vianney should instill new courage into the hearts of all who are faced with difficulty because of their inability to study, of all who find obstacles to surmount in following their vocation to the priesthood or to the religious life, of all who are anxious because of the political unrest and religious persecution rampant in large areas of the world, of all who are sorely tempted by the devil, of all who feel that their missionary endeavors for souls are unsuccessful.

The saintly Cure of Ars knew well all these troubles in their maximum strength, and he will not be slow to help other souls now enduring similar sufferings.

Pray today, also, that God will give the grace of vocation to the priesthood and religious life to many young men and women, who may soon replace those who have been persecuted and martyred in so many countries at the present time.

Pray that God in his goodness may send a religious vocation to at least one member of your family.

Finally, pray that all young men and women who are favored with such a grace from God may have the courage and strength to carry it out faithfully.

The numerous worldly amusements of today often cause the loss of real vocations. Would it be too much to offer your family rosary today "that God send laborers into His vineyard"? He Himself said that we should "pray to the Lord of the harvest" for this intention. In some countries, people are begging for the true faith, but there are not enough to instruct them.

Home and Family Page

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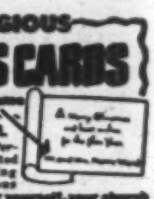

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CHARLIE CALLAHAN'S

Sportscasting

THE kickoff of the football season is right around the corner. In fact it's only five days away. Next Friday evening, on the shores of Lake Michigan, in Chicago's Soldier's Field, the College All Stars will clash with the Detroit Lions.

Granted we're still only two-thirds of the way, more or less, through the baseball season. But that is the way things go nowadays. Football gets going while baseball is still on. Basketball and hockey, particularly the latter, are away and winging while the pigskin parade is still in full stride. The big-time indoor track season coincides with the later periods of basketball and hockey. Then, baseball, with the big play given to spring training, moves in on the championship play-off periods of hockey and basketball. It's every man for himself in this competitive land of ours. Of course, if you want to concentrate on boxing, or horse racing, you have your favorite sport going the year-around. In the case of the former, however, make sure your television set stays in good working order.

• • •

But let's get back to the Chicago All Star football game coming up Friday. About 90,000 folks will be in paying attendance at the lakefront arena, millions more will see it on TV or hear same on the radio.

Starting along about Tuesday night, sports writers, college athletic directors, coaches, graduate managers of athletics, business managers of athletics, ticket managers, chairmans of athletic boards, sports publicity men, and former footballers back for a smell of the atmosphere, will be convening in Chicago. All will be in a cheerful mood except the coaches who will be bemoaning prospects for their respective forthcoming campaigns.

There will be football coaching clinics going on every day. Wednesday night, the very hospitable Sugar Bowl folks headed by Fred Digby will host a party, and from then until game time on Friday one can take his choice, almost, of breakfasts, luncheons, dinners, conferences, etc.

One of the more important meetings, from my way of thinking, will be the annual meeting of the Football Writers of America. The biggest purpose of this is to bring about better press box conditions for the writers which in turn means better stories for the reading public.

The Big Game

Oh yeah, and the game . . . which is after all the biggest of the many attractions. Arch Ward, sports editor of The Chicago Tribune, started it as a World's Fair attraction back in 1934, and a sort of natural sequel to the All Star baseball game. It has become one of the biggest affairs on the national sporting calendar with the Tribune still in the role of sponsor.

Dave Flood, Notre Dame halfback, Vic Rimkus, Holy Cross tackle, and Bill Hegarty, Villanova guard are the only three competing All Stars who are alumni of Catholic colleges.

The Lions looked like a pretty powerful club when I saw them a year ago. They still have three former Notre Damers of the somewhat distant undefeated Irish era, namely, Leon Hart, Jim Martin and Gus Cifelli. My choice for a winner is the Lions.

• • •

Those Football Tickets

A great many people write me every year with reference to obtaining, procuring, securing and occasionally buying Notre Dame football tickets. Now is the time to do your writing, and not to me but to the Ticket Department, Notre Dame, Ind.

The Georgia Tech contest, at Notre Dame, Oct. 24, is just about sold out. Interest is high on the other Irish home games—Navy, Oct. 31; Pittsburgh, Oct. 17; Iowa, Nov. 21, and Southern Methodist, Dec. 5.

Away from home games for which tickets may be obtained through the Notre Dame ticket offices are: Purdue, at Lafayette, Ind., Oct. 3; North Carolina, at Chapel Hill, N. C., Nov. 14, and Southern California, at Los Angeles, Nov. 28. According to Notre Dame Ticket Manager Bob Cahill, alumni demands exhausted Irish allotments for the Oklahoma game, at Norman, Okla., Sept. 26, and the Pennsylvania game, at Philadelphia, Nov. 7. So, dear kind Notre Dame football follower, write now to the ticket department and not to me later.

• • •

Jeepers, but it has been a warm summer. However, I'm not going to complain too much. It's still better than the cold winter, no matter how hot it becomes. I've watered the lawn more than faithfully this year, as the bills from the water department have indicated, and the result until very recently was that I also had to use the lawn mower very faithfully. But then came a water shortage in our town. No sprinkling for a week. And as of the moment, only every other night. And in the iterim, our lawn has become rather sun-burned. But there's always a silver lining . . . the water bill will not be as high, and there won't be quite so many cuttings.

• • •

A very fine and respected sports cartoonist passed away recently. Gene Mack, of the Boston Globe. He was one of the very best in his field, and what I particularly liked about him was the number of cartoons he would devote to schoolboy athletics in the Greater Boston area. His real name was McGillicuddy. He was a relative of Cornelius McGillicuddy. Connie Mack, in case you didn't know.

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A Non-Catholic Looks Us Over

Lourdes 'Peaceful, God-Like'

BETTY JEFFRIES

WHEN I was a kid in Sunday School, I heard a lot about the Second Mile. I didn't really understand it, however, until I went one Easter to Lourdes.

It was an Easter right after the war. A paper I worked for wanted the story of the little French town and how it had fared during the Nazi occupation. So Thursday before Good Friday I boarded a French train and began the long journey south toward the Pyrenees.

I hadn't wanted to go. Something about shrines urge me the opposite way. But an assignment is an assignment, and besides, one week-end would pass quickly.

It did. Very quickly. In no time at all the hundreds of crippled kids had gone back to their homes, tired but spiritually refreshed by their arduous pilgrimage. The other worshippers were packing to catch homeward trains. Everyone seemed to be leaving except me. Something about the peace in the Grotto kept me in the town long after my article was finished and posted in. Day after day I walked down the hill, through the gates, and around the Basilica to the benches before the cave. Night after night I sat on my balcony and looked toward the towering Pyrenees with the lighted cross on the nearest summit.

It was peaceful. It was God-like. It was an experience I'll never forget. In the midst of pain I was in the midst of joy. For those coming day after day seeking surcease from their sufferings went away filled with a happiness I could only call supernatural. Cured or not, and most times they were not, all seemed to have found something far beyond medical help.

I Meet Vincent

So I stayed around and watched. About the middle of the second week I discovered the boy. He had been there all the time. I just hadn't noticed him among the crutches and wheel chairs. When I did see him, he was carrying a young French child from her wooden litter to the curtained doorway leading to the baths. Something about the way he carried the youngster caught my attention, and when he re-appeared, I kept my eye on him.

He was a good looking boy about twenty. Strong, eager to help, everywhere at the same time. Some of the invalids seemed to know him and would wait past their turn so he could assist them into the building housing the healing waters of the Gave.

I asked about him that noon and found out he was called Vincent. Came every summer. Stayed through the busy months, then disappeared until the following Easter. Everyone knew him. Everyone liked him. His cheerfulness and courage had helped many pilgrims over pains and tedious waiting. Also his deep faith in the goodness of God.

I didn't get a chance to talk to young Vincent until the day I left. He was too busy working with the sick and crippled. When I managed to snag his attention for a few brief minutes, I found what Christ had meant when He told us to go the Second Mile.

Vincent was a brancardier. An invalid who was cured at the shrine of Our Lady, he returned each year to help carry other cripples to the miraculous waters.

Lots of people are brancardiers at Lourdes. Many of them have been benefitted personally on pilgrimages to the Grotto. Few of them return more than four or five years afterwards. Vincent would be there every year of his life, for that was the vow the youngster took when he found he had been cured. Unable to walk, he literally rose from his bed a week after his visit to the cave and to the amazement of family and physicians alike, walked for the first time across his bedroom and back. Strength slowly but surely poured into his weak legs and very soon the hopeless cripple was a healthy teen-age French boy.

As a token of his gratitude, Vincent promised the Queen of Heaven he would help pilgrims at her shrine every summer of his life. His love for her, his cheerfulness, his faith in the power of prayer have been a source all their own of spiritual renewal in the many aching and paralyzed people he has helped. It's not easy nor fun to tote helpless bodies day after day from litters to baths and back again. Vincent is no stuffy humanitarian. He's alive, alert, enthusiastic, full of high spirits. Yet voluntarily he has chained himself down through the holiday time of the year, spending his summers with the suffering rather than with his own young friends.

I saw in his sacrifice the lesson of the mile. He wasn't content to go just so far with God, he went even farther than required. He went the Second Mile as well. Too often I catch myself rebelling against some additional penance or hardship because I've done enough. I've gone the contracted distance. Now I want to enjoy myself. Then I think of the once-crippled brancardier. He was doing more than most in fulfilling his religious duties, in going to daily Communion; in practicing his spiritual tenets. That's enough for a boy who has spent the first part of his life paralyzed. But it wasn't enough for this boy. He chose to walk a little farther with his Lord. He chose to go an additional mile.

CARS AND "BIKES" BLESSED — Nine-year-old twins get their bicycles blessed by the Rev. Thomas V. Leavy, assistant pastor of St. Christopher Church in Baldwin, Long Island, N. Y. during a "Blessing of the Cars" ceremony. The girls are Gail and Karen Reilly, daughters of Mr. and Mrs. Jack Reilly of Baldwin. Hundreds of cars were blessed in the observance, held annually by the church since 1915 in honor of St. Christopher, patron saint of travelers.

Mary's Assumption

Continued from page 1

translation is "Hail, Mary, thou are highly favored." If she was favored among all women, evidently she was immaculate. Mary, inspired by the Holy Spirit, declared "all generations shall call me blessed" (Luke 1:48). It is inconceivable that the body which provided the flesh and blood for the redemption of the world by Jesus should corrupt in the grave.

Does not St. Paul tell us that even the bodies of the righteous who are living at the time of Christ's second coming will be glorified and rise from the earth to meet Christ; that they will be glorified, as His body was glorified after the Resurrection without going through death (1 Thes. 4:16-17)?

Cardinal Newman, the scholarly English convert to the Catholic Church, held that it would be most incongruous, considering Mary's special relationship with Christ, to hold that she would not have an anticipated resurrection, just as she had an anticipated redemption by having Christ's merits applied to her by Almighty God at the very time He created her soul.

If you are asked why the feast of the Assumption was not established even before the fifth century, the answer is that during the three centuries of persecution, the authority of the Church had to live under ground, suffering with those destined for martyrdom, and had no free government at that time.

After the cessation of the persecutions the Church had many other things to do, such as to go out and evangelize the nations, to determine which of the many writings were worthy of being included in the New Testament. It was not necessary to institute any feasts and controversy concerning the time at which the Nativity of Christ should be observed; the annual commemoration of the Resurrection should be observed, were all settled by later General Councils of the Church. In the meantime the Church was fighting a widespread heresy of Arius who denied the very divinity of Christ. For the benefit of the Catechumens it was necessary to draft Creeds, such as the Apostles' Creed, the Nicene Creed, the Athanasian Creed.

The feast honoring Mary's Assumption was regarded as less important than these other things. But when it began to be observed all Christians accepted it without hesitation and, with it as with other doctrines, what is believed everywhere by Christians must be true or the entire Church of Christ would be in error.

In His Name

Catholic missionaries are valiant leaders in the battle against world Communism, but they are resisting in the name of Jesus Christ, not as allies of international finance, secular democracy, British Imperialisms or any other interest of this world.—**Most Rev. John J. Wright.**

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—MISCELLANEOUS—

Missionary Priest struggling to build school convent; 90 Catholics in 889 square miles 46,000 population territory. Please help me! Father Stephen Hogya, S.C.J., Walls, Mississippi.

ST. CLARE OF ASSISI—The Church celebrates the feast of St. Clare of Assisi on August 12. This is a reproduction of a famous fresco in the Convent of St. Clare at Assisi where her body rests. St. Clare, who was born in 1193, received the veil from St. Francis of Assisi, and founded the world-wide order of the Poor Clares. She governed the cloistered congregation of nuns for some 40 years and Popes, cardinals, and other leading prelates of the Church came frequently to consult her. She died in 1253, and was canonized only two years later.

After 700 Years

St. Clare's Days . . . And Ours

LOUISE PARNELL

IF our hearts yearn for additional meditation during this week wherein our fondest thoughts are directed to Mary and to her Assumption, we can look to St. Clare of Assisi, the foundress of the Community known as the Poor Clares. The feast of this devotee of Mary occurs on August 12, marking, this year, the seventh centenary of her death.

To commemorate this occasion, Pope Pius XII recently directed a letter to Bishop Giuseppe Placido Nicolini of Assisi. The Pontiff wrote of the similiarities which exist between St. Clare's day and our own.

"No less are the dangers, as all can see, which threaten Christianity today, not less extreme the corruption of morals, as charity grows cold, quarrels and hatreds and unrestrained desire for earthly things torment the souls of many and, at the same time, seek to undermine the foundation of civil and domestic society."

Clare, born in 1193, was the eldest daughter of Favorino Scifi, the Count of Sassa-Rosso. When she was eighteen, Francis of Assisi preached a Lenten sermon at the Church of San Giorgio. Clare heard the sermon and was so impressed by the encompassing scope of the words of this saintly man that they would not leave her mind.

On the night of Palm Sunday, of that same year, she left her paternal home. Love of God guiding her heart, she went to the Chapel of the Portiuncula.

Here, she spoke to Francis. She told him she wished to become one of his followers. Impressed by her zeal, he, himself, on that very night, cut her luxuriant locks. Clothed in a rough tunic, a far cry from the garments which she had worn in her father's wealthy home, she consecrated her life to God.

Consulted By Francis

In a very short time, Clare became the true and perfect follower of all the teachings of St. Francis. We are told that the great Saint frequently came to her for advice. He saw in her a divinely-inspired person. In his great humility, he was prepared to drink deep of the Word of God from any and all of His creatures even though he was the teacher and they the pupils.

The teachings of these two saints became an integral part of the Middle Ages. With their unfailing guidance, the morals of their day were strengthened beyond measure. Theirs was a sick civilization. St. Francis and St. Clare supplied the remedy.

The two chief virtues of these saints were poverty and charity. St. Clare exemplified these virtues even as strenuously as her teacher. Perhaps more so, if we revert to an incident which occurred after the death of St. Francis.

So severe was the rule of her order that she had forbidden the community to hold any property. On two occasions, the reigning Pope urged her to relinquish this severe order. But she refused. Not because she wished to evince disobedience to Christ's Vicar on earth. Rather, she wanted to convince the world that it is only through poverty that we can find the true way to Christ.

The Pope understood and her wishes were fulfilled. Her Community was granted the "privilege" of renouncing all property. St. Clare had succeeded—for Christ.

There was another time, too, when she succeeded for Christ. It was at the Convent of San Damiano, in Assisi, that St. Clare faced the Saracen and the Tartars. With the Blessed Sacrament before her, her Omnipotent Weapon of defense, she knew she could not fail. Nor did she.

Where the soldiers of Assisi had not been able to match the strength of these evil invaders, Clare, the woman, faced them with a Shield of Armor that none dared to touch. St. Clare showed the enemies of Christ that there is none who can surpass Him in Power and in Glory. And though they had come to desecrate the convent, they fled, instead, like the true weaklings she showed them to be.

Today, the Convent of San Damiano stands a glowing tribute to the great woman of God who scored her triumphant conquest. It is notable, here, that it was this identical Convent which St. Francis helped to restore with his manual labor.

The years stretched out their beautiful unfolding. And through them all, 42 in number, St. Clare, together with her sister, St. Agnes, served as beacons of shining perfection in the parish of San Damiano.

Then, when life had tolled its full and she was called to her Maker on the 12th of August, 1253, there was none to question the sanctity of her soul. Her life had been a pattern for all of the good things which Man can exemplify. For hers had been the perfect life. The kind of a life that is especially pleasing to Christ and to His Blessed Mother.

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Our Weekly Chat With You

Continued from page 1

During these three years the situation has become increasingly more desperate, and we are renewing our appeal.

We are thinking of Catholic lay teachers who would be committed to a pledge to wield a good influence on the pupils by their devotion to their religion; and since we have no place to prepare even collarge graduates for the degree which they may need in the states where they would serve, we should prefer to have those who already qualify by having obtained a B.A. or a M.A. degree.

If, in any given city, there were to be from five to ten such lay teachers employed in parochial schools, the cost to the pastor would be less if they could live together, the several schools sharing the cost of the purchase or the rental of a home.

We do not care to invite young women to join a new religious community because we would rather have them, if they are interested in teaching, enter the postulancy of existing sisterhoods.

In the parochial schools religion as such is taught only during one of six or seven periods of the school day, which means that five-sixths of six-sevenths of the day is devoted to the teaching of the same things which are taught in the public schools. Up to now, as far as we are aware, the school sister exchanges places with the lay teacher for the religion class—the lay teacher taking one of her secular subjects.

But more important than the "teaching" of religion is guidance and good example. That is why caution must be exercised in the selection of Catholic college graduates as the teachers in parochial schools. That is the reason why an institution should be started for, let us say, at least six months of spiritual and religious training of the lay teacher.

We should like to repeat here, as stated above, that it were better if young people who wished to dedicate themselves to the religious and spiritual guidance of youth, enter one of the existing sisterhoods. Good young ladies who do not feel so disposed could render a wonderful service (1) to some parish, and (2) to the child, and lastly and not the least to the promotion of the cause of Christ.

We would welcome comment on the subject discussed in this Chat, and even more welcome candidates for the service of which we speak.

Sincerely yours in Christ,
THE EDITORS

From Behind Iron Curtain

Continued from page 1

churches to the Orthodox, which had previously agreed to work with the Communist regime and strengthen its arm.

Albania

A small country behind the Iron Curtain is Albania, where Catholics constitute only 12% of the population. There is no indirect cautious strategy applied by the Communist regime towards such a Catholic minority. The State simply gets rid of the Bishops and seizes everything that belongs to the Church. Albania had six Catholic Bishops and five of them have been slain by the Reds after inhuman torture.

One of these was an Archbishop who had been a strong nationalist and a poet. The Democratic Agrarian Party of Albania publishes a paper bearing the name Flamuri which reported that parts of the Archbishop's body had been cut out and burned and that a very painful death resulted. Another Bishop was tortured by being put into a nail studded barrel and being rolled until he died.

According to Flamuri 34 priests were executed or tortured to death, and another 23 were sentenced to prison or to forced labor camps. They represented practically the entire body of the Catholic clergy in that country.

The Orthodox Church in Albania constitutes only 18% and, therefore, that religious body was also shown no mercy. It was not strong enough to become a State Church because 70% of Albania's population is Mohammedan. They constitute 826,700 among a total population of 1,181,000. Hence the Communist tactic there was to play with the Moslems because of its propaganda value in the Middle East.

The Communist regime holds up the Albanian Mohammedan community as a paragon of religion and Communism working in harmony. Party members, hand-picked from the Moslem world, are appointed to broadcast over Radio Tirana that there is no conflict between the basic principle of Islam and the teaching of Marx and Lenin. It depicts Albania as having accepted Communism without, in any way, giving up the invocations of Mohammedanism.

This tactic is in keeping with the adage "divide and conquer"; get rid of the minority and play with the majority if you will be able to control it. It is because the majority in most other countries behind the Iron Country has been Catholic that Communism was not able to control it during the first few years after taking over the governments, and that is why today war on Catholicism in Poland, Hungary, Czechoslovakia, has gathered momentum. It has not injured the faith of the people however. If the persecutions were to cease today you would find that the Catholics in these countries would be more live and energetic than ever. But over a period of years the story will probably be different, because under all kinds of false pretences the number of the clergy is being reduced, the religious schools closed, Catholic papers suppressed, and the authority of the Bishops who appoint clergy has been taken over by a hostile State; the faculty of seminaries has been supplanted by Communist teachers. If this should keep up some years, evidently the sources of spiritual life would be dried up.

(To be continued)

Don Camillo

Continued on page 14

"Do you see what murderers they are?" Peppone shouted. "So this was their little plan!"

Don Camillo looked sadly at the liquid mess, then shook his head and sighed.

"Dear God, if this is the beginning of the Great Flood, then I bless you for wiping this idiotic human race off the face of the globe."

But Peppone didn't see it the same way.

"*Navigare necessariorum est!*" he shouted, wading toward the door. "Italy's manifest destiny is on the seven seas!"

"Then all we have to do is wait for low tide," concluded Don Camillo philosophically.

There were three feet of water in the church, and when the candles were lit on the altar they cast the reflection of their flames into the water.

"Lord," said Don Camillo to the crucified Christ, "I beg your forgiveness, but if I were to kneel down, I'd be up to my neck in water."

"Then remain standing, Don Camillo," Christ answered, with a smile.

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Don Camillo And His Flock

War Of Secession

MESSENGERS were coming and going at the town hall all day long, and Don Camillo could not make out what those devils were up to, especially as everybody claimed not to know. But toward nine o'clock in the evening, when he was preparing to go to bed, someone knocked at the shutter of the window on the Church square. It was Smilzo, who said at once: "You've got to come to the town hall immediately. Hurry up, because the people have no time to wait upon the convenience of the clergy."

Smilzo was even more peremptory than usual. He felt that he could be so quite safely with the grating of the window between Don Camillo and himself, and furthermore his tone of voice made it plain that he believed that he was entrusted with an unusually important mission.

"What do you mean by the people?" Don Camillo asked him. "People like yourself?"

"I didn't come here for a political discussion. If you're afraid to come out of your lair, that's another matter."

Don Camillo threw on his coat and picked up an umbrella, because just for a change it was raining.

"May I be told what's going on?" he asked along the way

"It's not something that can be discussed on the street," said Smilzo. "That's just as if I were to ask you about the latest secret instructions sent you by the Pope."

"Leave the Pope alone," said Don Camillo, "or I'll break this umbrella over your head. The Pope has nothing to do with it."

"Whether he does or doesn't is something that we shall see about later, come the revolution," said Smilzo. "But never mind about that just now. You'll see what's going on when we reach the Town Hall."

Before they arrived a sentry halted them. "Give the password," said a voice.

"*Venezia*," said Smilzo.

"*Milano*," came the reply.

Once they were by, Don Camillo asked what was the meaning of all this nonsense, but Smilzo said it wasn't nonsense at all.

"It's war," he maintained.

When they walked into the council room, Don Camillo was very much surprised. The place was full of people, and not people to be dismissed as unimportant, either. All the notables of the village were there, representing all shades of political opinion, with nobody missing. There was a sepulchral silence, and evidently they were wating for Don Camillo, for when he came in, they made way before him. Then Peppone stood up and gave an explanation.

"Father," he said, "at this tragic time, when our country is in danger, you see here before you our most representative citizens, without distinction of party; farmers, workers, land-owners, shopkeepers, all joined in one faith. The attempt of an irresponsible group to trespass on our sacred rights must be defeated at any cost whatsoever . . . and so far I believe we all agree."

"Good," was the crowd's unanimous reply.

"In order to do away with any suspicion of party intrigue, the representatives of every faction have decided to choose someone who shall impartially pass upon every decision made by the Committee for Public Safety for the defense of the village. By a secret ballot you were elected, and so, overcoming our political differences, we call upon you to be a member of the Committee in the role of neutral observer."

"I accept," said Don Camillo, looking around him, and the crowd applauded him loudly.

"We welcome your help. Here, then, is the situation. The people of Fontanile have answered our statement, duly approved by the representative of the Vatican here present, in an insulting and anti-democratic manner. In short, they have defied their capital city."

An angry murmur arose from the audience.

"Yes!" shouted Peppone. "On historical, geographical, and economic grounds we may call our village the spiritual capital of the whole township, a capital one and indivisible forever."

"Well spoken!" called the crowd.

Peppone had now swug into high gear and was going full speed ahead.

"Strengthened by this gathering's lofty spirit of concord and comprehension, we say that we will not tolerate the 'home-rulers' of Fontanile, in their attempt to secede from our township and set up a village administration of their own. We suggest sending them an *intimatum* to say: Either drop the idea or we'll make you drop it. Because democracy is all very well, but when you're dealing with a bunch of people like those at Fontanile . . . "

Peppone was so swollen with rage that he looked even bigger and stronger than usual and his audience stared at him in fascination. Unfortunately, with the word

"Fontanile" his vocabulary suddenly gave out and he could not find another word to say. He was standing on a two-inch-thick telephone book, and he seized upon this and slowly twisted it in his hands until it was torn in two. In the river valley an argument of this kind is invariably decisive. The assembly let out a yell of enthusiasm, and when Peppone threw the two parts of the book on the table before him, crying: "And this is our *intimatum!*" the applause threatened to bring down the ceiling. When quiet once more prevailed, Peppone turned to Don Camillo.

"Will the neutral observer give us the benefit of his opinion?"

Don Camillo got up and said calmly but in a loud voice: "My opinion is that you're all crazy."

His words were like an icy wind, and a heavy silence fell over the gathering.

"You've lost all sense of reality and proportion," Don Camillo continued. "It's as if you were building a skyscraper on a six-inch foundation, with the result that the whole thing will topple down on you. It isn't a question of sending ultimatums or tearing telephone books in two. We must use our heads, and if we do so it is clear that there's no use even discussing the matter until the authorities give Fontanile permission to secede."

"But we're the authorities," shouted Peppone. "This is a matter for our concern."

Looking at the assembly, Don Camillo saw old man Rocchi rise from his seat in the front row.

"We agree, Father," said Rocchi, "that we should act calmly and not dramatize the situation. But if we wait for the authorities to give their permission, then our protest will be a revolt against the government. We must, in orderly fashion, of course, prevent Fontanile from putting in any request for home rule. I think the mayor is wrong to speak of using force, but the substance of what he says is right."

"Good!" came voices from the assembly. "The mayor has the right idea, even if we belong to different political parties. Politics doesn't come into this at all; it's the welfare of the village that's at stake, and let's be frank. We know what sort of people they are in Fontanile, and this is something we can't stand for."

Peppone shot a triumphant glance at Don Camillo and Don Camillo threw out his arms in dismay.

"It's a sad fact," he said, "but people seem to agree only when it comes to doing something very foolish. But before carrying things too far, the two parties to the dispute must have a discussion. We must send a committee over to Fontanile."

"Of course," said Rocchi, and all the others nodded assent.

Peppone had no more telephone books to which he could give a "twister," but he took something out of the drawer of the table. This was the famous insulting answer from Fontanile.

"How can you 'discuss' anything with people like these?" he asked.

At that the crowd became very restless.

"Even an *intimatum* would be too good for the likes of them," said farmer Sacchini, shaking his big stick. "This is the only language they can understand."

Don Camillo felt himself entirely alone.

"It's no use my asking God to illuminate your minds," he cried, "because it's plain you haven't any. But I say that you simply can't do any of these things you propose."

"Who'll stop us?" asked Peppone.

"I will," said Don Camillo. He went resolutely to the door and then turned around while he put up his umbrella. "I'm going straight to the police sergeant," he said. "That may change your plans."

"You spy!" Peppone shouted, pointing an accusing finger at him from the platform. The crowd formed a wall between Don Camillo and Peppone, and the priest had no alternative but to go straight to the police station.

The forces of the law, consisting of the sergeant and four men, were put on watch, half at Fontanile and half in the "capital city." The sergeant, since he could not be split in two, rode on his bicycle to reenforce first one squad and then the other. Three days went by and nothing happened.

"It's clear that they've thought better of it," the sergeant said to Don Camillo. "They seem to have calmed down."

"Here's hoping God gave them minds and then illuminated them," Don Camillo replied without much conviction.

But on the afternoon of the fourth day an ugly incident took place at a big farm known as Case Nuove. A group of unemployed farm laborers swarmed over the place on bicycles, saying that they must be given work. Among other things, their claim was a stupid one, for it had rained for ten days in succession and the only work anyone could do in the fields was to walk a couple of yards and then sink up to the hips in mud. Obviously it was a trouble-making political maneuver. But for fear the farmer or some of his family might pull out a shotgun, the sergeant had to dispatch his men to the spot. Toward evening Don Camillo went to look the situation over. The farm had been cleared of intruders, and these were wandering about in small groups not far away.

"If we leave, they'll be back in five minutes and start more trouble," said the sergeant. "Night is coming, and that's a tricky time where something like this is concerned."

Don Camillo ran into one of the groups on his way home and recognized among it the tailor from Molinetto.

"Have you changed your trade?" the priest asked him, "and turned into an unemployed farm laborer?"

"If people weren't so inquisitive, it would be a very fine thing," grumbled the tailor.

A little farther on Don Camillo met the old postman riding a bicycle, with a tool-box slung around his shoulder, which served him for his supplementary job as linesman for the telephone and telegraph systems. The priest was surprised to see him out so late, but the old man explained:

"I'm having a look around. The storm must have brought down a wire somewhere. Neither the telephone nor the telegraph is working."

Instead of going back to the rectory, Don Camillo went to Brelli's house. He wrote a hurried note and gave it to the youngest boy to deliver.

"Take your motorcycle and get this to the parish priest at Villetta as fast as you can. It's a matter of life and death."

The boy was off like a flash. An hour later he came back to report: "The priest said he'd telephone right away."

The river was swollen with rain and pressing against its banks. So were all the tributaries that poured into it across the plain. In normal weather these streams are ridiculous affairs. Either their beds are completely dry or else they contain only a few spoonfuls of water and one wonders why people with any sense should throw away money building up banks on either side. But they are not only ridiculous; they are unpredictable as well, like an ordinarily temperate man who once in a while goes out and gets . . . well, dead drunk is too mild a phrase for it. When these valley streams rise, they are so many Mississippis, with the water surging halfway up their banks and over. Now after the prolonged storm, even the tiniest streams were frighteningly high and people went along the banks measuring their height with a stick. And the water continued to rise.

Fontanile was divided from the "capital" by just such a stream, and for twenty years no one had seen so much water in it. Night had fallen, but Don Camillo paced nervously up and down the road leading along the bank. His nervousness did not pass until he heard the brakes of a big car. The car was full of policemen, and with their arrival Don Camillo went back to the rectory and hung his shotgun on the wall. After supper Peppone came to see him, looking very glum.

"Did you call the police?" he asked Don Camillo.

"Of course I did, after you staged that diversion at Case Nuove in order to have a free hand for your other mischief, yes, and after you cut the telephone and telegraph wires, too."

Peppone looked at him scornfully.

"You're a traitor!" he said. "You asked for foreign aid. A man without a country, that's what you are!"

This was such a wild accusation that Don Camillo was left gaping. But Peppone had still more to say.

"You're positively Godless!" he exclaimed, "but your police won't get anywhere. In two minutes God's justice will triumph!"

Don Camillo leaped to his feet, but before he could say a word there was a loud roar in the distance.

"The bank at Fontanile has given way," Peppone explained. "A concealed wire attached to a mine did the job. Now that Fontanile is flooded, they can found a little Venice if they want to!"

Don Camillo grabbed Peppone by the neck, but before he could squeeze it there came another roar, followed by a splash of water. A moment later the rectory was flooded. When the water had reached the two men's belts it stopped rising.

Continued on page 15

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Rural Life

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Soil Conservation Pays

By FATHER EDWARD O'ROURKE

Everyone with an ounce of sense knows it is dangerous to waste soil. Soil is one of our most valuable natural resources. History has shown repeatedly that soil erosion is accomplished by human erosion. Entire nations have perished because soils were depleated.

Unfortunately, many farmers are so concerned about immediate returns for their labor and investments that they are unwilling to spend money on soil conserving practices. Recent studies made by the U. S. D. A. and the agricultural experiment station of the University of Illinois show that net farm income increased remarkably when better land use policies are observed.

$1,377 More On 160 Acres

E. L. Sauer, Research Supervisor, Soil Conservation Service, and W. H. Heneberry, an Agricultural Economist at the University of Illinois made the studies in question. They analyzed records on 48 farms in Madison and St. Clair counties in Illinois for the ten-year period 1939-1948. From the array of 48 farms two groups of ten farms were chosen; the ten farms with the highest and the ten farms with the lowest conservation expenditures.

High investment farms had an average expenditure for conservation of $1.41 per acre more for each year of the ten-year period. They also spent $5.68 an acre a year more for buildings, equipment, and livestock to implement the conservation plan. Their ten-year average per acre expenditures for conservation and related improvements were $14.73 per acre compared to $7.64 for the low farms.

Conservation expenditures included costs of fertilizers, limestone, phosphate, potash, grass and legume seedings, grass waterways, tiling, ditching, terracing and other erosion control, and water conservation structures and practices. Farm improvements related to conservation included buildings, equipment, fencing, machinery, and livestock to implement the conservation program and economically utilize forages produced as a result of the conservation plan.

Because of higher grain, hay and pasture production, the volume of business was greater, more livestock and livestock products were produced, and more money was earned by the high-conservation expenditure farms (a ten-year average net farm income per acre of $19.92 compared to $11.56 for the low farms.) These farms had an average net income of $8.36 per acre for each year of the ten-year period. On a 160-acre farm this would amount to $1,337 annually or an advantage of over $110 per month. Even apart from the long-range problems involved, how many of us can afford to neglect our soils? At the rate of $110 per month wasteful land use is an expensive policy.

A Sound Investment

Adoption of a complete soil conservation plan is the soundest and most effective way for farmers to increase farm production and farm income. On many farms investment in soil conservation and fertility improvement program will show greater returns over the years than any other use of capital. Last year on one of the farms mentioned above an experiment proved the value of fertilizers in wheat production. One-half of a 40-acre field (uniform soil with some previous treatment) received 350 pounds per acre of mixed fertilizer at seeding and a top dressing of nitrogent early in the spring. The other 20 acres were not fertilized. They yielded 20 bushels per acre. The fertilized acres yielded 38 bushels. The fertilizer cost $11.50 per acre. At $2.00 per bushel, the increased yield of 18 bushels was worth $36.

Any way we look at it, soil conservation is imperative. If we waste our soil future generations will go hungry. If we are too shortsighted to follow a sound land use program we shall substantially decrease our own net profits. We just can't afford to neglect our soils.

Pope Encourages Legion Of Mary

Dublin — (NC) — A message of "greeting and encouragement" has been received by the Legion of Mary headquarters here from His Holiness Pope Pius XII.

The message came in a letter sent to Frank Duff, president of the Central Council of the Legion of Mary, by Msgr. Giovanni B. Montini, Vatican Pro-Secretary of State.

"His Holiness has followed with paternal interest over the years," the letter said, "the progress of the Legion as it swelled the army of those devoted and stalwart clients of Mary who are combatting the forces of evil in the world today, and he rejoices with you in now beholding the Legion's standard set up in the four corners of the globe.

"It is thus most appropriate that the Legionaries of Mary should receive at this time a word of grateful appreciation for the good accomplished, as well as of exhortation to persevere with increasing zeal in their generous co-operation given to the Church in her divinely committed mission to bring all men under the headship of Christ, Who is the Way, the Truth and the Life.

"The effectiveness of their contribution to the apostolate will be measured in great part by their sound spiritual formation, which, under the prudent guidance of their spiritual directors, will conspicuously develop in them a truly apostolic spirit and cause all their activities to be characterized by a ready obedience to the directives of the Holy See and a loyal submission to the local Ordinaries, whose direction they will seek and faithfully carry out.

"Imbued with this supernatural character of the genuine lay apostle, they will go forward with holy courage and continue to be a powerful auxiliary to the Church in her spiritual warfare against the powers of darkness."

Ice Cream Social

Huntington — An Ice Cream Social, which will be sponsored by the parish Rosary and Altar Society, will be held in St. Mary's School yard on August 12 from 7 to 10 p.m. As an added attraction, a Parcel Post Sale will be held.

Parishioners Withdraw Suit Against India See

Bombay, India —(NC)— Two parishioners of the old cathedral parish near here have withdrawn their lawsuit to have the state declare void the sale of their church by the Bombay archdiocese.

The lawsuit had reached the Bombay High Court here. Named defendants in the case had been Archbishop Thomas Roberts, S.J., the retired Archbishop of Bombay, and his Eminence Valerian Cardinal Gracias, the present Archbishop. The transaction took place in 1947 when Archbishop Roberts was still Ordinary.

The two parishioners had contended that the sale was illegal because the property was one of public trust of a religious nature. Archbishop Roberts stated he acted in accordance with Canon Law. His testimony was substantiated by Cardinal Gracias.

Labor Day Mass In Gary Sept. 7

Gary—The 5th annual Labor Day Mass will be celebrated at Holy Trinity church 12th and Madison streets on September 7.

The Mass is annually sponsored by the Association of Catholic Trade Unionists with the assistance of various A. F. of L. and C.I.O. Local Unions, business concerns and individuals.

Requiescant

EDWARD J. NIEMAN

Fort Wayne — Edward J. Nieman, died last week at St. Joseph Hospital where he had been a patient since May 26. He had been a retired city fireman for the last 15 years. Mr. Nieman was a member of the Most Precious Blood Church and the Holy Name Society. Survivors include the widow, two sisters, a nephew and a niece.

EDWARD J. PRESTON

Fort Wayne — Edward J. Preston, 63, a retired Wabash Railroad foreman, died last Friday in Lafayette. Mr. Preston moved to Lafayette four months ago after living in Fort Wayne for 23 years. He was the last of nine children and has no direct descendants. The Rev. Donald Muldoon is a nephew.

SISTER M. GRACE

Decatur — Sr. M. Grace, 57, a member of the Order of Sisters of St. Agnes, died last week in the convent hospital at Fond du Lac, Wis. after a long illness. Sr. Grace, the former Catherine Holthouse, of this city, entered the convent 42 years ago and taught in schools at Yonkers, N. Y.; Hays, Kan.; Beloit, Wis.; Oak Park, Ill., and Altoona, Pa. Funeral services were held at the St. Agnes Chapel at Fond du Lac.

JOHN G. C. LONG

Fort Wayne — John G. C. Long, 68, who was blinded in the Aveline Hotel fire in 1908 when he jumped from the burning building, died last week at the Lutheran Hospital where he had been a patient for two days. A lifelong resident of Fort Wayne, he was a member of St. Patrick's Church. He is survived by two sons, a brother, five grandchildren and one great-grandchild.

RAYMOND J. BAIL

Fort Wayne — Raymond J. Bail, 54, secretary-treasurer of the Wayne Hardware Co., and vice president of the Century Investment Corp., died last week at St. Joseph Hospital. Mr. Bail, a lifelong resident of Fort Wayne, was a member of the Cathedral of the Immaculate Conception. Surviving are the widow, a daughter, his mother, two brothers and two grandchildren.

EDWARD P. LULEY

Fort Wayne — Edward P. Luley, 74, died last week at the Lawton Nursing Home where he had been a patient for two months. He had been in failing health for several years. A lifelong resident of Fort Wayne, Mr. Luley was a member of St. Jude's Church. Surviving are a daughter, a stepdaughter, and six grandchildren.

Charles E. Huttinger, 54, Precious Blood, Fort Wayne.
Stephen C. Wentland, 48, Holy Cross, South Bend.
John W. Peterson, 44, St. Joseph, South Bend.
Leo A. Tosskiet, 58, St. Casimir, South Bend.
Mrs. Leota P. Koehler, St. Joseph, South Bend.
John J. Guzicki, 69, St. Joseph, South Bend.
Benjamin Versprille, 57, Sacred Heart, South Bend.
Mrs. Frank Lisek, 65, St. Adalbert, South Bend.
William L. Ducey, 46, St. Hyacinth, Fort Wayne.
Mrs. Eleanor M. Vachon, 55, St. Joseph, Fort Wayne.
Mrs. Dorothy Schaefer Marks, Precious Blood, Fort Wayne.
Walter M. Blondheim, 91, Cathedral, Fort Wayne.

Appointed Chairman

Fort Wayne—Joseph P. Yaney, 420 Bass St., has been appointed membership chairman for the Indiana General Lodge of the Sons of Italy in America by the Grand Venerable of the state organization, Dominic J. Colone.

Outdoor Holy Hour At Valparaiso Shrine

Gary—The 6th annual outdoor, and the 131st consecutive Holy Hour in the Spiritual Crusade for Peace of the Gary Deanery Council of the National Council of Catholic Men, will be held at Seven Dolors Shrine, near Valparaiso, Sunday, August 16, at 3:00 p.m.

The Shrine is located 11 miles east from Broadway on U. S. route 6, and one mile south on the black top road. Turn right at the Seven Dolors Sign.

Arrest Followers Of Father Feeney

Chicago, Ill.—(NC)—Six followers of excommunicated Jesuit Father Leonard Feeney were arrested here when they forced their way into the Chancery offices of His Eminence Samuel Cardinal Stritch.

The same six black-clad men had been ousted by Notre Dame students two days before when they had invaded the university campus in South Bend "to convert Notre Dame."

Chicago police placed the men under arrest on a disorderly conduct charge after they had demanded to see the Cardinal to ask him "is Father Feeney a priest in the Catholic Church?" The six created a disturbance when told they could not see the Cardinal without an appointment.

At Notre Dame 60 summer students had escorted the followers of Father Feeney from the campus after one of the men had said: "The first sign of your approaching damnation is that Notre Dame has Protestants on its football team."

The six men, garbed in black suits, white shirts and black ties, had attempted to enter Notre Dame's Sacred Heart Church after kneeling in the middle of the campus to recite the Rosary. Earlier, they had attempted to sell and distribute pamphlets. Three deputy sheriffs escorted the visitors to their car after they had refused a request to leave voluntarily.

The group said they were from St. Benedict's Center in Cambridge, Mass., and were followers of Father Feeney. In Chicago after their arrest they admitted they had created the Notre Dame disturbance before demanding to speak to Cardinal Stritch.

One of the group said they wanted to ask the Cardinal whether "a priest is a priest forever."

Father Feeney was censured and later excommunicated from the Church for teaching that there is absolutely no salvation outside the Catholic Church. The penalty put him out of communion with the faithful and deprived him of the right to administer and receive the sacraments.

Followers of Father Feeney have appeared from time to time in U.S. cities where they have attempted to distribute leaflets and to preach. Various dioceses have issued warnings to Catholics against cooperating with the men or accepting their literature.

Father Brandon To Conduct Retreat At St. Francis College

Fort Wayne—The Rev. Thomas Brandon will be the retreatmaster for the annual retreat to be held at St. Francis College, August 21-23, according to the Very Rev. Msgr. Charles F. Girardot, chaplain of the Daughters of Isabella.

Under the auspices of the National Council of Catholic Women, the retreat is sponsored by the Daughters of Isabella. Mrs. Ella M. Schoppman is president and Alice O'Reilly is secretary-treasurer.

Reservations can be made by calling Mrs. Schoppman.

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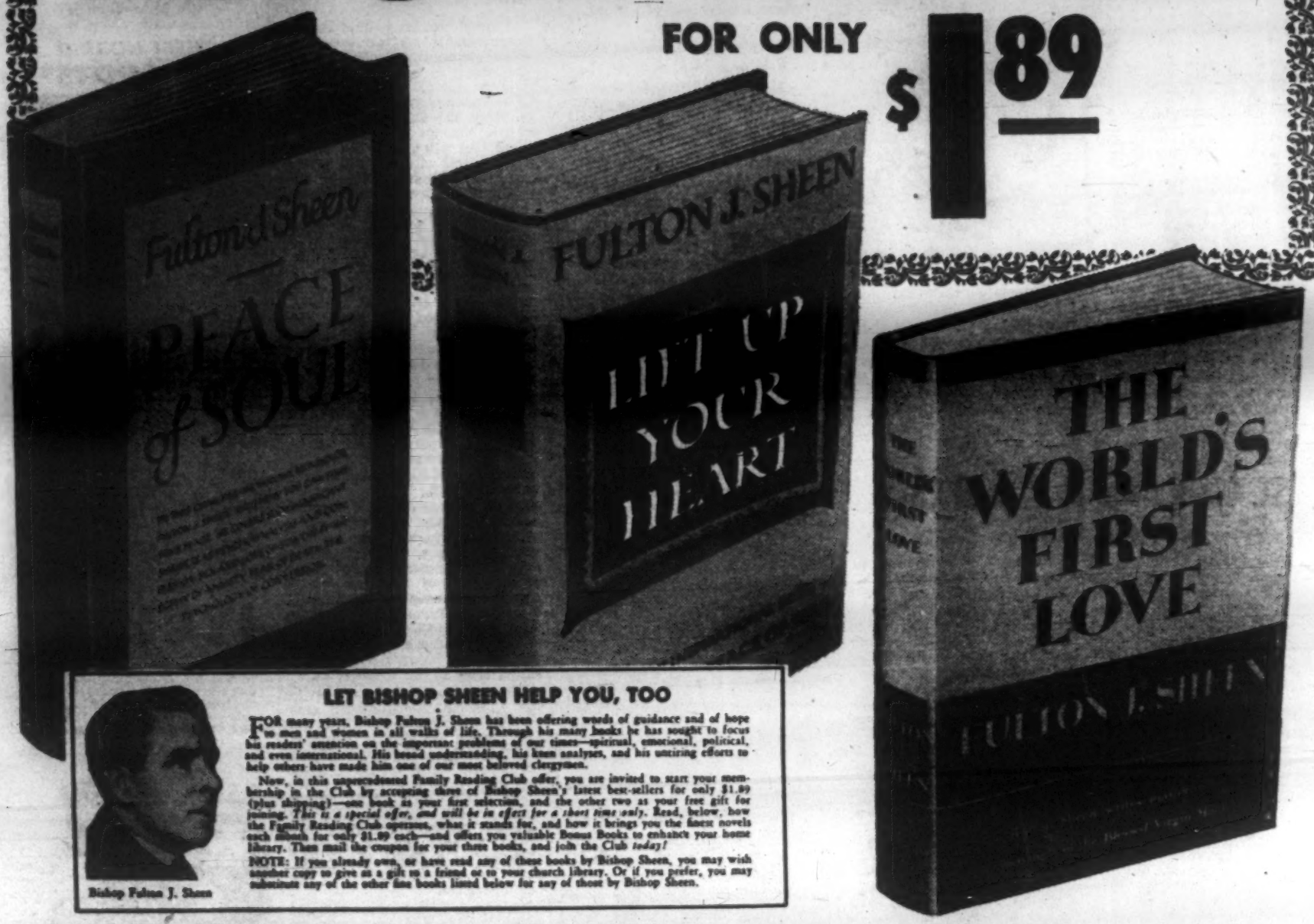

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NOTE: If you already own, or have read any of these books by Bishop Sheen, you may wish another copy to give as a gift to a friend or to your church library. Or if you prefer, you may substitute any of the other fine books listed below for any of those by Bishop Sheen.

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Bishop Sheen's great work tells us what we have forgotten: *that man's inner conflicts are resolved through God's love only.* And that our salvation can come only from renewed contact with the surging reservoir of energy and faith within ourselves. "Peace of Soul" brilliantly lights our way, shows us anew the laws of nature and of Grace, the true answer to war, sin, guilt . . . the divine way to personal, mystical triumph of soul. Perhaps no other book you will ever read will have as *immediate* and *lasting* an effect on your life and happiness. Publisher's edition, $3.50.

LIFT UP YOUR HEART

Simple, Practical Advice On How To Direct Your Thoughts To Live A Spiritually Complete Life

Here is Bishop Sheen's message of hope, inspiration and guidance to men and women everywhere! Even more than in "Peace of Soul," Bishop Sheen helps you to solve the problems of your daily life—to ease the tensions and simplify the complexities that continually arise in this troubled world.

In "Lift Up Your Heart," Bishop Sheen says that every person finds himself on one of three levels. On the lowest plane are the people who are worried and frustrated. The middle level includes those who have attained the ability to examine themselves as they really are—who have acquired virtue and peace of mind. But on the highest or Divine Level are those who have achieved the highest degree of purpose, happiness and fulfillment.

Bishop Sheen gives simple, practical and detailed advice on how you can raise yourself from one level to the next higher level—destroy bad habit-patterns and occupy your thoughts with truth and happiness instead of anxiety and despair. "Lift Up Your Heart" *is* a priceless book for all who seek the goal of happiness, contentment, peace of soul. Pub. edition, $3.50.

THE WORLD'S FIRST LOVE

Bishop Sheen Writes Masterfully, Movingly; And Tells The Soul-Stirring Story of Mary, Mother Of God

If you have yearned to know and to understand a deep and everlasting love, you will enrich your heart by reading "The World's First Love."

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In a world like ours, facing atomic annihilation at any time, Bishop Sheen puts your mind at ease by explaining how Mary could take atomic power and make it Her plaything, just as at Fatima she could swing the sun "like a trinket at Her wrist."

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SISTER MARY GETS A HIT—Sister Mary Isnard of the Sacred Heart Convent, Springfield, Ill., slams a hit during a game among nuns at the training outing at Lewis College of Science and Technology, Lockport, Ill. The catcher is Sister Mary Lambert of St. Fidelis. Wide World photo. (NC Photos)

Church Is The 'Real McCoy'

Former Boxing Champ Seeks Another Crown

Los Angeles —(NC)— Al McCoy, 60, onetime middleweight champion of the world, now sees himself in a much bigger ring than that of his fighting days. He's joined the Catholic Church in a battle to save his soul.

Mr. McCoy won the middleweight title when he downed George Chip back in 1914, and held it until November 14, 1917, when Mike O'Dowd defeated him in the sixth round in Brooklyn. Long retired from active fighting, he's been living in southern California for some time.

In an interview with **The Tidings**, Los Angeles archdiocesan weekly, Al McCoy said it took a lot to get him into the Church. In the first place, he says, his parents were Russian Jews—he was born Al Rudolph—and he has five sisters and four brothers who don't even believe in God. But he gives a lot of the credit for his conversion to his second wife, Ruth, who died in 1950.

For another thing, he says an audience he had with Pope Benedict XV back in 1915 when he was touring Europe made a lasting impression. When he arrived at the Vatican, he says, he had a Swiss Guard take his calling card to the Holy Father. It read: "Al McCoy, Champion of the World." That didn't phase the Pope at all, he recalls, and he and the Pontiff chatted informally for about half an hour. As he was leaving, the Pope blessed a rosary and told the fighter to take it back with him to America—and Mr. McCoy is still carrying it around.

'Bloomer Girl' Opens In Fort Wayne Friday

Fort Wayne—Two popular Broadway stars—Ronald Rogers and Jeanne Beauvais—will return to the stage of the Franke Park Open Air Theatre, here, for a three-day appearance in "Bloomer Girl," August 14, 15 and 16. The musical comedy is the same show which had New York audiences "in the aisles" in 1949.

Rogers, the handsome baritone who will be remembered for his work in "Roberta" and "The Great Waltz" last season, is slated for the role of Jeff Calhoun. Miss Beauvais, who starred here last month in "Kiss Me, Kate," will play Evalina Applegate.

Mr. Rogers just finished a singing engagement at the British Colonial Hotel, Nassau, followed by a week's run at Haddon Hall, Atlantic City, N. J.

Miss Beauvais, who was born in Paris, France, is a specialist in French, Welsh and British dialects. Her novel French folk songs have made her popular on Broadway. She has sung opera and concerts throughout France, Germany, Austria, Italy and the United States.

'The Waltz Dream' Closes Series At Friendship Gardens

Michigan City — The "Waltz Dream" by Strauss will be the last of the Summer Music Series at the International Friendship Gardens on Saturday evening, August 8. The three-act musical comedy will be presented in the Theatre of Nations by the Aeolian Opera Company under the direction of Stephen Pepich.

The light opera considered one of Strauss's loveliest, dates back to 1912. As usual, the management has reserved one of the best performances of the season for the last one. While patrons travel in from all the surrounding states to enjoy musical productions done in this most unique of out-door settings and clamor for more, it has been necessary to limit them to four major events.

The International Friendship Gardens first founded at the Century of Progress in Chicago in 1934, were moved to the present site in 1936. The permanent exhibition of Gardens of Nations opens in May and continues until the killing frosts in the fall. The Theatre of Nations is only a part of the many cultural avenues that are a part of the annual activities.

The intriguing beauty of these various National Gardens located in Trail Creek Valley, annually attracts many thousands from around the globe. Often as many as ten to fifteen countries are registered among the visitors in one day.

K. Of C. On Short End In Golf Tournament

South Bend—Two of the city's largest fraternal societies, the Knights of Columbus and the South Bend Shriners, renewed their acquaintances on the golf course here last week at the University of Notre Dame.

The Shriners came out on top in the outing, posting an average score of 97.6 to the Knights' 97.9. The group will hold another golf outing Sept. 19 at the Four Lakes Country Club.

Golf Banquet Speaker

Fort Wayne—The Rev. Stanley Manoski, pastor of St. Joseph's Church, will be the principal speaker at the annual banquet to follow the annual City Golf Tournament to be held at the Fort Wayne Country Club, August 9-10. Trophies will be awarded winners at this banquet and new officers of the Fort Wayne Golf Association elected.

Jane Wyatt To Star On 'Hour Of St. Francis'

Fort Wayne — Screen Star Jane Wyatt gives a powerful and poignant interpretation in the leading role of the Hour of St. Francis true story of a war tragedy more terrible than wounds or death. The story will be aired over Radio Station WOWO at 9:15 a.m., Saturday, Aug. 8.

This story was inspired by an ex-WAC who came into the office of the Hour of St. Francis to ask help in finding the ending to a story which began for her during the war. Here she meets a sergeant from her own home state.

Their nostolgic reminiscing takes a deeper turn when the sergeant learns that the WAC is on her way to church. His strange reaction opens for her a dramatic chapter in the story of a soul.

Columet District K. C. Golf Tourney August 9

Gary — One of the outstanding golfing events on the Calumet district golf calendar, the 14th annual K. of C. district golf tournament will be held at the Turkey Creek Country Club, Sunday, August 9.

Gary St. Thomas Council will be the defending 10-man team champion and host for the event. This year's tournament is expected to attract more than 150 golfers, possibly exceeding last year's total of 160 which included 78 district K. of C. members and 82 guests.

ND Grid Tickets Are Going Fast

Notre Dame — Two hundred thousand Notre Dame football ticket applications have been mailed and the annual general public sale of ducats for the 65th Fighting Irish gridiron campaign began on August 1, it was announced by Ticket Manager Bob Cahill.

The season ticket sale, according to Cahill, was the greatest in history, and the alumni sale was also very good.

It is Cahill's belief that because of the tremendous advance interest, it will be only a few days before all tickets for the Georgia Tech game, at Notre Dame, October 24, will be sold. Pushing the Georgia Tech contest in fan interest among home games according to Cahill's surveys, have been the Navy (October 31) and Southern Methodist (December 5) games.

It will be the first time that Navy has played in Notre Dame stadium since 1937. The Yellow Jackets from Georgia Tech last played on the home field of the Irish in 1942.

The entire home schedule, according to Cahill, is responsible for the big season ticket and alumni sale. The N.D. Ticket Manager points out that all four previous S.M.U. games have been decided by one point, or one touchdown, the Mustangs winning the last one here in 1951, 27-20.

With reference to Pittsburgh and Iowa, Notre Dame wants revenge for the defeat by the Panthers last year, and it is interesting that two of the last three Iowa games have ended in ties. The Irish open at home with Pitt, October 17, and meet Iowa in Notre Dame stadium, November 21.

Tickets will also be on sale at the Notre Dame ticket offices for the following away-from-home games: Purdue, at Lafayette, October 3; North Carolina, at Chapel Hill, November 14, and Southern California, at Los Angeles November 28. Alumni demands have exhausted Notre Dame allotments for Oklahoma, at Norman, September 26, and Pennsylvania, at Philadelphia, November 7.

Notre Dame Net Schedule Is Announced

Notre Dame—The University of Notre Dame basketball team will play a 22-game schedule this coming winter, it was announced by Athletic Director Edward W. Krause. This will be the 49th Fighting Irish basketball campaign, and all-time record shows 662 wins, 273 losses and one tie.

Western Conference opposition will be supplied by Indiana, Purdue, Michigan State, and a home-and-home series with Northwestern. Other teams to be met twice in addition to Northwestern are DePaul, Butler, Loyola, and Marquette.

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Commencement Speaker Says . . .

Catholic Educational System Threatened

Notre Dame — The nationwide Catholic educational system is threatened by "an extreme nationalism born of war and fear which would try to mold all our people into a single pattern dominated by the State," the Rev. Thomas T. McAvoy, C.S.C., declared at commencement exercises marking the close of the Notre Dame summer session.

Recalling charges that private and parochial education is "divisive," the head of Notre Dame's history department asserted that "at no time must the intelligent man believe that he must submit spiritual dignity and destiny to the welfare of any State. This is good American wisdom," Father McAvoy said. "It is Catholic doctrine, too," he added.

The Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, conferred graduate and undergraduate degrees on 178 students, including 42 nuns.

An honorary doctorate was awarded to the Rev. Matthew J. Walsh, C.S.C., who served as Notre Dame's eleventh president from 1922-28. Father Walsh was cited for nearly a half-century of distinguished service as a priest of the Congregation of Holy Cross, a World War I army chaplain, a gifted professor of history, and an outstanding university president. During Father Walsh's administration Notre Dame's faculty and student body doubled in size and the university plant was greatly expanded.

In the commencement address, Father McAvoy declared that "Catholics are obliged by their religious faith and obedience to be loyal to their country and to reject any subversive effort. But Catholics should never be prosecutors or persecutors in the interests of the State," he said.

"On the contrary," Father McAvoy continued, "Catholics must be constantly vigilant that the spiritual dignity of man and the spiritual freedom so necessary to that dignity be retained not only in public life but especially in our schools where the life of future Catholicism is nurtured. Catholic education as we understand it today will be the chief sufferer if the absolute State replaces our present freedom and toleration," he said.

Among students from Indiana who graduated were: **Bachelor of Science**, Sister Mary Barbara Frisz, Ferdinand; **Bachelor of Science in Commerce**, Sister Mary Regis Krampe of the Order of St. Benedict, Ferdinand; Robert Edward Mahowald, South Bend, and James Christopher Steenbergen, Rochester.

Bachelor of Architecture, Michael Charles Sutton, South Bend. **Doctor of Philosophy**, George Arthur Haas and Jack Leon Melchor, both of South Bend. **Master of Arts in Sociology**, John Anthony Lipinski, South Bend and Brother Viator Grzeskowia, C.S.C., Indianapolis.

Master of Arts in Education, Donald Clyde Kehoe, Plymouth; **Master of Arts in Political Science**, William Hill Kelly, Fort Wayne. **Master of Science in Mathematics**, John Thomas Montgomery, South Bend and Sister Marietta Lueken of the Order of St. Benedict, Ferdinand. **Master of Science in Chemical Engineering**, Michael Patrick, Hammond.

LEARN TO USE BUSINESS MACHINES — Professor Richard E. Ball of Notre Dame's College of Commerce checks the work of two nuns in the statistical machine lab during the Second Institute on Practical Business Problems for Religious Sisterhoods. Pictured (left to right) are: Sister Mary Finian, O.S.F., Immaculate Conception Convent, Peoria, Ill., and Sister Scholastica Jan, O.S.B., Sacred Heart Academy, Lisle, Ill. Approximately 120 nuns attended the Institute which dealt with problems facing Catholic institutions in their contacts with commercial organizations.

At Anniversary Celebration, Bishop O'Hara . . .

Praises St. Mary's Theology School

Notre Dame—Most Rev. Edwin V. O'Hara, Bishop of Kansas City, praised St. Mary's College for the policy of complete religious training of teachers before they enter the classroom, when he addressed the 10th anniversary alumnae reunion of the Graduate School of Sacred Theology on August 2. The anniversary celebration, which opened July 31, closed on August 2.

Five doctorates and 16 master's degrees in Sacred Theology were conferred on July 31, the opening day of the anniversary observance. A two-day alumnae reunion of the graduates of this first school to offer advanced degrees in Theology to women followed the graduation.

"This school has destroyed the wide-spread feeling that the teaching of religion was the prerogative of the males," Bishop O'Hara declared, stating that St. Mary's has "struck a welcome note in the minds of women religious educators."

Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne, Sunday morning urged lay students to develop continued interest in Theology because "the mighty movement of apostolic fervor among the laity has been inspired by an intellectual and literary revival to which a host of lay people have made contributions."

"I know there is a growing number of lay Catholics who have become aware of their own ignorance," said Bishop Pursley, and I know they are looking for ways to learn more about their Faith. It is the business of the clergy to help encourage, lead, inspire and teach them."

The two Sisters and three laywomen who will receive doctorates include: Sister Antonia Fodor, Sisters of Christ the King, Budapest, Hungary; Sister M. Benedicta, Immaculate Heart Sisters, Monroe, Mich.; Miss Mary Francis Bath, Peoria, Ill.; Miss Jane Elizabeth Furlong, Philadelphia, Pa.; and Miss Elizabeth Moslander, Grand Island, Neb.

One laywoman and 15 Sisters will receive their master's degree, including: Sister Mary Agnes Eugenia, C.S.C., Notre Dame, Ind.; Sister Mary of St. Ambrose, C.S.C., Ottawa, Can.; Sister Mary St. Catherine of Siena, C.S.C., New Orleans, La.; Sister Consuela Maria, Sisters of Holy Name, Seattle, Wash.; Sister Mary Damien, Sisters of St. Joseph, Carondolet, Mo.; Sister James Marie, Benedictine Sisters, Duluth, Minn.; Sister M. Jovita, Immaculate Heart Sisters, Monroe, Mich.; and Sister Mary Madonna, Sisters of Notre Dame, Toledo, O.

Also: Sister Margaret Marie, Sisters of St. Dominic, Memphis, Tenn.; Sister Margaret Mary, Sisters of St. Joseph, Nazareth, Mich.; Sister M. Rebecca, Immaculate Heart Sisters, Monroe, Mich.; Sister M. Regina Clare, Sisters of St. Joseph, Carondolet, Mo.; Sister M. Scholastica, Benedictine Sisters, Nauvoo, Ill.; Sister Mary Wilmett, Sisters of Mercy, Oklahoma City, Okla.; and Miss Ann Armbruster, Rock Hill, Mo.

URGE STUDY OF THEOLOGY — The study of Theology by Sisters and the laity was strongly emphasized by two members of the hierarchy at the 10th anniversary commencement of Saint Mary's Graduate School of Sacred Theology. Most Rev. Edwin V. O'Hara, Bishop of Kansas City (right), praised Saint Mary's for its pioneering work. Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne (left), urged further lay study. Rev. Michael J. Gruenthaner, S.J., chancellor of the Graduate School, delivered the commencement address.

superiors "to appeal to the heroic" in aspirants to the religious life. "Young people are capable of heroic sacrifices, once they have a proper motive," he said.

"Two channels of grace must be kept free from the needs of secular pursuits," Archbishop O'Hara cautioned. "If the scale of values puts prayer in last place, there can be no hope of perseverance in the religious life. If secular studies encroach on meditation in the novitiate, there can be no proper religious formation of novices. There is no substitute for prayer in the life of the religious," he said.

In his reference to the armed forces, Archbishop O'Hara noted with satisfaction that nearly five-thousand veterans are now studying for the priesthood, many of them with the Trappists. He also cited "a greater respect for family life which has reversed a dangerous downward trend." Since World War II, he said, "we have almost an eighty per cent increase in the number of births, and in another decade we will not lack manpower for the defense of our country."

The Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, will address the closing session of the Institute of Spirituality on August 7. Six distinguished theologians will lecture during the week-long sessions on various aspects of the religious life. They are the Rt. Rev. Martin Hellriegel, St. Louis, Mo.; and Fathers Paul Philippe, O.P., of the Athenaeum Angelicum in Rome; Joseph Buckley, S.M.; Bedford, Ohio; Charles Corcoran, C.S.C., Holy Cross College, Washington, D. C.; Romaeus O'Brien, O.Carm., Catholic University of America, Washington, D. C.; and Gerald Kelly, S.J., St Mary's College, St. Mary, Kan.

Three X-Ray Technicians Are Graduated

Fort Wayne—Three technicians who completed a two-year course in X-Ray technology at St. Joseph Hospital were graduated last Thursday.

They were Mary Ann Prendergast and Shirley Herman, of this city, and Patricia Speakman, of Rome City.

On Friday, members of the course's second year class received caps and school pins. Second year students are Miss Carol Jean Snider, Ossian; Miss Joan Filley and Clark Filley, and Richard Marks, all of Fort Wayne.

First year students who are entering the program are Harold Kneppie, South Whitley; Miss Arleen Sowards, Bluffton; Miss Patricia Wiesen, Fort Wayne, and Miss Nancy Carey, Huntington.

Since it was established in 1948, the program, which is approved by the American Medical Association and the American College of Radiologists, has graduated 16 technicians.

Powers Of Atheism

Continued from page 3A

Divine Grace must never lose sight of the duty we owe to those who still sit in darkness."

Archbishop O'Hara cited a parallel between motivation for the religious life and for duty with the armed forces. He urged religious

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POPE CONGRATULATES FOUNDER OF HOOSIER TOWN — In his recent visit to Rome, the Rev. Michael A. Campagna, pastor of the Immaculate Conception Church at East Chicago, and founder and director of Hoosier Boy's Town in Crown Point, had a semi-private audience with the Holy Father. For several minutes, the local Priest had the rare opportunity of informing the Holy Father of his work, and his future plans for religious and charitable activities in this region. The Pope showed keen interest in Father Campagna's achievements, particularly in his endeavors at Hoosier Town. After having asked several questions on the institution, the Holy Father manifested his great satisfaction, congratulated the priest and imparted upon him, his institution, his co-workers and his many friends who support his cause, His Apostolic Blessing. In the picture with Father Campagna are also shown Mr. W. Huber who is a member of the Board at Hoosier Town, Mrs. Huber and Mary Rinehart who were traveling companions of the local Priest.

Regional C.C.D. Congress At St. Joe College Aug. 25-27

Continued from page 1A

a.m. on "The CCD Lay Apostolate and the Popes." To close the morning session, the Rev. Thomas S. Hansberry, field representative of the CCD from Washington, D.C., will speak on the "Meaning of the Parish CCD."

Thursday afternoon at 1:30 p.m., Salvatore Pupo, on the faculty of St. Joseph's college is scheduled to speak on "The Adult's Need of Religious Knowledge." Mr. Pupo's talk will be followed by one on "The CCD Adult Discussion Club," by Mrs. William W. Miller, Indianapolis.

At 3:30 p.m., Dr. Robert A. Benkeser, Ph.D., Purdue University will address the delegates on "Beginning Catholic Education in the Cradle," and Bishop Bennett will give the final address on "The Spiritual Aspect of CCD."

Qualified Speakers

The list of speakers for the CCD regional congress includes several who are especially qualified to discuss confraternity work. Among them are the Rev. James Suddes of the Diocese of Springfield, Ill. Father Suddes was ordained in 1938. He was appointed diocesan director of the Confraternity of Christian Doctrine by the Most Rev. William A. O'Connor, Bishop of Springfield, in 1949. It is noteworthy that there is no parish in the Springfield Diocese without some discussion clubs in operation at the present time. Last year, 22,370 were enrolled as discussion club members. Father Suddes is also Springfield Diocesan director of the Society for the Propagation of the Faith.

Father Hynes

The Rev. Harry G. Hynes is a priest of the Diocese of Greensburg, Pa. He took his theological studies at the North American College in Rome and studied at the Gregorian University from which he received the degree of Bachelor of Sacred Theology. He also studied at the Catholic University of America, where he received the degree of Licentiate in Sacred Theology. He was ordained in 1942, and he received the degree of Doctor of Canon Law in May, 1945 from Catholic University. He served as faculty member, and later assistant principal of Central Catholic High School, Allentown, Pa. At present he is superintendent of schools for the Diocese of Greensburg.

Very Rev. J. J. Hastrich

The Very Rev. Jerome J. Hastrich was ordained in 1941, and served in the chancery of the Archdiocese of Milwaukee. After the erection of the Diocese of Madison, Wis., Father Hastrich was appointed assistant chaplain at St. Paul University Chapel, University of Wisconsin. In 1946 he was appointed secretary to the Bishop and Diocesan Director of the Confraternity of Christian Doctrine. As Confraternity director, he has conducted priests' institutes in several Dioceses and spoken at national and regional congresses in this country and Canada. In 1952 he was appointed Chancellor of the diocese of Madison.

Father Hansberry

The Rev. Thomas S. Hansberry, M. A., S.T.L., Washington, D.C., is a national field representative of the CCD. He was appointed to this office January 15, 1949, and had previously served as CCD director of the Diocese of Manchester, N.H. He has, in his present office, assisted in the promotion and carrying out of regional congresses of the CCD in all parts of the country. He has also cooperated with the National Federation of Catholic College Students and the National Newman Club Federation in the preparation of college students for effective work in religious instruction. In addition, Father Hansberry has worked with the national Teaching Sisters Committee of the CCD and has been in contact with seminaries regarding catechetical courses for seminarians. He has also assisted with the promotion of the CCD in Canada.

Sr. M. Rose Eileen, C.S.C.

Sister Rose Eileen is assistant professor in the department of Theology at Dunbarton College, Washington, D.C. She holds advanced degrees from the University of Notre Dame, and from the school of Sacred Theology, St. Mary's College, Notre Dame. She is national chairman of the Teaching Sisters' and Brothers' committee of the Confraternity of Christian Doctrine.

Sister Justine

Sister Justine, Our Lady of Victory Missionary Sisters, is a native of Chicago. She became interested in the work of the Sisters through advertisements in **Our Sunday Visitor.** She has worked in all branches of CCD work in Southern California, Michigan and Indiana, and at present is Superior of Mt. Carmel Mission, East Gary.

Sister Loretto

Sister Loretto is a member of Our Lady of Victory Missionary Sisters, Huntington. Since entering the community, she has engaged in catechetical work in the Fort Wayne Diocese and the Archdiocese of Los Angeles. She is now instructor in catechetics at the Victory Noll Sisters novitiate in Huntington.

Salvatore A. Pupo, M.S., is director of the Reading and Study clinic at St. Joseph College, Rensselaer. He has studied at Duquesne University, Pittsburgh, Pa.; Notre Dame University and Ohio State University. He was for a time an instructor at Gannon College, Erie, Pa. He came to St. Joseph College in 1951 and is an instructor in education. He is currently conducting an experimental program in reading and study skills.

Mrs. William W. Miller, Indianapolis, is a member of the National Lay Committee of the CCD, national vice-chairman of the committee on co-operating with the CCD, National Council of Catholic Women and archdiocesan chairman in Indianapolis of the committee on cooperating with the N.C.C.W. which post she has held for seven years. Mrs. Miller is also a past president of the Indianapolis archdiocesan N.C.C.W.

Salvatore A. Pupo

Mrs. Wm. W. Miller

Bride's Previous Marriage Invalid

Gen. Clark's Son Married In New Orleans Church

New Orleans —(NC)— Gen. Mark Clark, Supreme United Nations Commander in the Far East, and Mrs. Clark flew here from Tokyo to attend the marriage of their son in the Holy Name of Jesus Church here. The son, Maj. William D. Clark, was married outside the sanctuary of the Jesuit church to Mrs. Audrey Claire Loflin, daughter of Dr. and Mrs. Arthur Claire, members of a prominent Catholic family here. General Clark acted as best man.

Major Clark, is stationed at Fort Benning, Ga., where he is an instructor in battlefield tactics. His bride, who attended Louisiana State University, is a fashion model here. Her former "marriage" outside the Church to James T. Loflin, recent LSU football star, has been declared null.

A large number of questions concerning Mrs. Loflin's marriage to Major Clark prompted Msgr. Charles J. Plauche, Chancellor of the Archdiocese of New Orleans, to issue a public statement concerning it several days before the wedding. In it, the chancellor declared:

"In reply to various inquiries which have reached this office regarding the announced marriage of Mrs. Audrey Caire Loflin and Maj. William Clark, may we state that the previous marriage of Miss Audrey Caire, a Catholic, to Mr. James Thomas Loflin has been declared null and void by the competent authorities of the Catholic Church on the grounds that said marriage was contracted only before a civil official.

"Under the laws of the Catholic Church the marriage of a Catholic before a representative of the civil authority is declared null and void."

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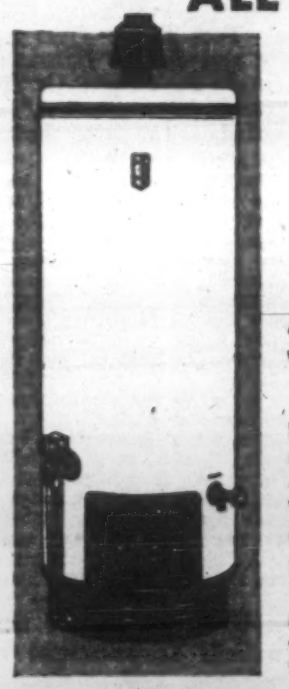

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